THE UNITED CHURCH

OBSERVER

BLBROOK LIBRARY
CIFIC SCHOOL
RELIGION

Photo by L. Redman, Brockville

Two on A Mission

Breaking the Race Barrier
E. L. Homewood

The McGill Seventy

Dollars Buy Happiness

Letters

Tough on Immigrant

Dear Sir: I have read with a good deal of interest the letters dealing with the bilingual question. There is a matter which I think of prime importance, and which I have not seen mentioned by anyone. Take the question of immigrants, who are coming to our shores in large numbers and who must be costing the Canadian Government a good deal of money one way or another. The immigrant knows his own language, of course. As it is at present he must learn the English language. If Canada is to become bilingual, he would be faced with the necessity of learning two languages, which would be rather too much to expect of him. Would this not have the effect of driving him south of the border where there is no bilingual question?

Merigomish, N.S. Harry Cummings.

Never Too Old

Dear Sir: I have been deeply interested in the discussion being carried on in THE OBSERVER re bilingualism. I am not so concerned as to whether we can rightly call Canada a bilingual country or not, but I do feel that it is very desirable that we should have more people in the United Church who speak French.

I have been a Canadian for more than four score years and I have never learned French, but if I were a few years younger I would start now, and I am tempted to do so still.

I do feel very keenly that more of our ministers and leaders should be able to speak French.

Vancouver, B.C. W. H. Stratton.

Black and White

Dear Sir: Dresden farmer William Carter might have supplemented his observation, "I've got black chickens and white chickens in my farmyard; and they both lay the same coloured eggs" (Cover picture, THE OBSERVER, Feb. 1) by the addition of the Ukrainian proverb: "Even a black cow gives white milk."

Wolfville, N.S. P. M. Bayne.

Should Study Shirts, Too

Dear Sir: The Rev. J. A. Davidson could extend his investigation re parsons' collars further.

He would find that "height of churchmanship" also takes in chest and girth dimensions requiring specifications of *shirts* to include the reinforcement to take care of the *STUFFING*.

Simcoe, Ontario. J. D. Klein.

God Not North American

Dear Sir: Your correspondent, H. Nellist, would by the tone of his letter, seem to have fallen into the very common error, that God is a North American and that the Devil is at the moment a Russian.

For myself, I applaud the bringing of the Russian delegation amongst us. Our leaders surely charted their course by the Book, and nothing but good can come from it. Armaments never have brought peace or security. "For these things, I will be esquired of" saith the Lord.

Hamilton, Ont. J. B. Wignall.

Conditions in the Open

Dear Sir: Honest confession is good for the soul, or the truth shall set you free.

Your article, "Is It a Great Church?" cheered me up more than any other I have read from THE OBSERVER for many a day. May the Lord richly bless you for the courage to make this honest confession.

And now having set these sorry conditions out in the open, let us examine ourselves before our God and Saviour Jesus Christ believing that having confessed our weaknesses He can make us strong.

Having examined ourselves before our Lord are we not forced to admit that for the most part our troubles as a Church come from neglecting to impress on every member the need for seeking and continuing to seek the indwelling of His Holy Spirit in our individual hearts.

Cainsville, Ont. Anthony McLellan.

Thanks for Bible Readings

Dear Sir: On page 6 of the January 15th issue, there is a list of Daily Bible Readings for the month, which is very helpful indeed. Our minister had already distributed Bible Society Leaflets with the full year's list of Daily Readings. I plan to use one list in the morning and one in the evening.

Victoria, B.C. E. A. S.

Wells Post Mortem

Dear Sir: I note with surprise the free publicity recently given the Wells Organization. I had first-hand experience with these people recently and when first asked to participate I recall what inward turmoil it caused me. It was revolting. I went grudgingly along with it. Today it doesn't hurt so much. Once you cross your conscience it is always easier after. Just the same I made note of my objections, which I put in question form, so as to be thought-provoking for others. After considerable time they look good yet. May I quote them?

1. Do people pledge out of conviction, or from a subtle play on their pride?

2. Is the resultant increase in church attendance a renewed interest in the Gospel, or prompted by not getting in arrears?

3. Pace-setting sacrificial pledges are stressed in the planning state; but "pace-setting" is omitted in the canvass. Why? The pace has been set, to be quoted.

4. If I disagree, am I likely to discuss it with others, or would I fear their knowing how much less I'd give?

5. As a secular method, except for degree of error, is there much difference from bingo?

6. All this subtle sales psychology being involved (in a church) would you say it nets clean money?

Niagara Falls, Ont. George Blackbourne.

Arabs Homeless, Too

Dear Sir: Your editorial on the Egypt-Israel situation has impressed me very much for this is the first time since I came to America that I have found a writer discussing the problem with such fairness to the Arab point of view.

When I came to the United States from Egypt in 1952 to study, I was amazed to find most Americans taking Israel's side because they felt sorry for the homeless Jews. They did not stop to think about the homeless Arabs, people who had been thrown out of their own homes by the Israeli in order to build the new state of Israel.

As I discuss the matter with many Americans, the fact appears that they hear only one side of the story and never realize that there is another side to it. It is against the simplest democratic principles to take one side of a dispute just because one has heard that one point of view, without considering whether there may not be justification for the attitude of the opposite side. It is because of this that the Arab countries are starting to lose faith in the democracy of the Western Nations, and it is no wonder that the Communists are expecting to find a fertile land for themselves in the Middle East.

State College, Pa., U.S.A. Z. I. Sabry.

Lead Us Not

Dear Sir: I have been concerned about the discussion on the Lord's Prayer. I find it says "lead us not into temptation." I find a similar petition to this offered by David (Psalm 141: 4): "Incline not my heart to any evil thing." "God tempts no man." James 1: 13. This phrase then must be used in the sense of permitting. Do not suffer us, or permit us to be tempted to sin. In this it is implied that God has such control over us and the tempter as to save us from temptation if we call upon Him.

Harrington Sound, Bermuda. C. Granville Darrell.

Rev. H. E. D. Ashford,
Acting Secretary.

Rev. George A. Williams,
Associate Secretary.

The Missionary and Maintenance Department

Presents

A PROGRAMME OF CO-OPERATION

A Plan of Working Together

- To strengthen the local congregation.
- Thus building up the whole Church.
- For a more forceful impact upon the world.
- A clear, concise, step by step, plan of advance.
- Proper tools for the job.

"Planning For Action Conferences"

- Congregational meeting to plan action.
- Conducted by a Guest Leader.
- Using filmstrips, workbooks and chart.
- To create bigger and long range plans.

"Eight-Step Every Member Canvass"

- A visitation with eight steps covering ten weeks.
- Finding the Church's real potentials.
- Discovering untapped reserves of manpower.
- Building up Church attendance.
- Reaching higher goals.

Rev. W. J. H. Smyth,
Assistant Secretary.

Rev. Sterling Kitchen,
Associate Secretary.

For further information write:

MISSIONARY AND MAINTENANCE DEPARTMENT,
UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto 2B, Ontario

Letters

Hard to Understand

Dear Sir: This letter is not in anger. However, it is hard to understand the attitude of people like H. Nellist. . . .

At a time when the world seems determined on rushing headlong toward its own destruction, and the only hope of averting annihilation of the human race is a return to the precepts of Jesus Christ and the observance of the Golden Rule, we should be more than willing to extend the hand of Christian friendship to any one who visits as a worker in His vineyard. Who is there among us fit to judge the motives of the Bishops Boris and Ruzhitsky in visiting us? If they come as ambassadors of Christ, and we must believe they do, our Church does well to welcome and assist them; if they are simply working for Communism, that is for them to answer. They still could not harm our Church. The fires of hate and prejudice are already burning too strong, without professing Christians fanning them.

I, myself, am a dual war veteran wounded in the First War, have had a son killed serving with the RCAF during the last war. I have come to see that narrow nationalism will never get any country anywhere. World brotherhood may be a long way off, but it is the only solution.

Chatham, N.B. G. Perley Stewart.

No Room For Bilingualism

Dear Sir: After reading the letters on bilingualism in the last OBSERVER I have come to several conclusions. But first I agree with J. H. Hutchinson, Sr., "that an editor of the mouthpiece of a Protestant Church in Canada should encourage bilingualism is to be deplored." . . .

Osgoode Station, Ont. Wm. S. Bower.

Corrects Observer Statement

Dear Sir: I have read with great interest your editorial "The Church in Russia, How Free is Free?" in the issue of January 1st. Thank you for your kind remark about my service as interpreter.

The following requires a correction, "Dr. Neufeld has his Ph.D. in philosophy. When they discovered he was not familiar with certain (end of page 9) modern Russian theologians and philosophers, while they knew the leading writers of the western world, they thought he shouldn't be called Dr. with such limited knowledge (beginning of page 10)." The last part from "they thought . . ." should read, and I am repeating Rector Ruzhitsky's statement, "they thought that it was absolutely necessary for him to read them also to be fully qualified because every one with a Ph.D. in Philosophy must be acquainted with their writings." When I told them that those books were not available outside of Russia, Archbishop Boris handed to me three books of their modern theologians, and Rector Ruzhitsky promised to send me the books of their modern philosophers.

Winnipeg, Man. H. Neufeld.

"and for my text, 1st Corinthians 14:40—'All things should be done decently and in order.' "

Was Amazed

Dear Sir: I was amazed at some of the positively vitriolic letters you received in reply to your editorial on bilingualism. Such lack of tolerance, consideration, and respect for the culture and language of our Canadien is quite beyond my comprehension and certainly shows little Christian spirit. . . .

I am living on the edge of a rapidly expanding French community, with all its attendant difficulties in regard to schools, churches, taxes, etc., but God grant that we may never become so intolerant that we would take from others what we demand for ourselves.

Port Elgin, N.B. F. I. Jardine.

An Encouraging Sign

Dear Sir: The most encouraging sign of life in the United Church that I have noted for a long, long time is your "Editorial Worry" in the January 15th issue of THE OBSERVER.

The facts set forth are far from encouraging to be sure, and have been a burden on my heart these many years. . . . It is high time we face the *truth* about our spiritual condition.

Every word in your article should be doubly underscored, and I would that a copy could be in the hands of, and read by, every member of The United Church of Canada.

North Vancouver, B.C. W. M. Lewis.

Wants Doctrine Booklet

Dear Sir: . . . In the January 1st OBSERVER, Rev. F. H. Morgan of Regina, Sask., suggests that "What The United Church Teaches" be published in booklet form when the series is complete. This is an excellent idea. Such a booklet would provide fine material for study, under good leadership, in all organizations of the Church, especially Y.P.U.'s, Men's Clubs, W.A.'s, etc.

Leaders in church could also "push" the Catechism of The United Church of Canada. No doubt there is a large number of our people across the country who do not know such a thing exists. It could be profitably used in Sunday Schools, in children's and Young People's groups, in the home, and even in adult groups where no such training has been given in years gone by.

. . . Martin Luther, the source of the great Protestant Reformation, taught catechism—both memorization and understanding of the answers. There is a *Companion to the Catechism,* explaining the answers, which would be of particular value to parents and leaders.

New Lowell, Ont. R. J. H. Flear.

THE UNITED CHURCH
OBSERVER

MARCH 1, 1956

5

Published under authority of The General Council by The United Church Publishing House, 299 Queen St W., Toronto

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Assistant to Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Editorial Assistant:
Mary C. Daly

Circulation and Advertising Manager:
Wm. J. Bradshaw

Issued Twice Each Month—the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

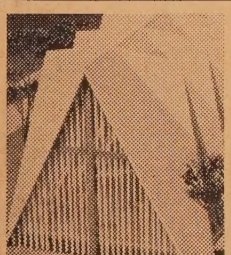
Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 126, No. 8 New Series, Vol. 18, No. 1

Circulation this issue, 159,851

contents

	Page
Letters	2, 4
Observations	5
Editorial	6
The Next Moderator	7
The McGill Seventy	8, 9
Breaking the Race Barrier	10, 11, 26
Our Dollars Can Buy Happiness	12, 13, 14
Devotions	15
Report and Opinion	16, 17, 26, 27
Family Page	18
Music Makers	19
Book Reviews	20, 21
Question Box	22
News	23, 24, 25, 28, 29



IN THE NEXT ISSUE

Accent on Architecture

What Should a Church Look Like?
By ORVILLE HOSSIE

What Is Tradition?
By JAMES A. MURRAY

There's Something New

Observations

OUR REPORTS OF THE MISSION of the Seventy have arrived in rather disjointed fashion from several sources . . . the most dramatic of them second or third-hand. But obviously something big happened in Brockville last month, when those seventy young people got started on the job they will be doing all their lives . . . only started in a wonderfully dramatic way. We like to hear about an Anglican student preaching in a Pentecostal Hall . . . we'd like to see a Pentecostal Preacher in an Anglican Chapel, too. We like to hear how enthusiastic the ministers of Brockville were, and how gracious Dean J. S. Thomson and the staff have been. We would like to see something like this happening in some of our other colleges . . . and some of our other towns.

* * * *

● CORRESPONDENCE ON THE FRENCH language keeps rolling in, and we are sorry that we will have to bring the discussion to a close unless something very new and different is added. We didn't expect that the brief editorial commenting on our Moderator's fluent French (and why we thought this ability a good thing) would prove so controversial. It did. Whether any minds have been changed or not, we hope some thinking has been done on a matter which is pretty basic to the Canadian culture and religion—and politics.

* * * *

● AMONG THE LETTERS which come to the office, occasionally we receive one which reminds us of the greatness of our heritage; like this. Dear Sir: "A few weeks ago I got a notice from THE OBSERVER telling me to renew my subscription. That notice sent my mind travelling back over the years to my lovely Irish home, sixty-two years ago. I was eleven then as I watched our beloved father carried to his last resting place and my mother left alone with five sons and two daughters all under fifteen years.

"Not many months later we children watched strangers opening our garden gate and listened to the tap of a gold-headed cane and the rustle of silks as they went to our front door. In a few minutes there was delightful excitement as we found out they were my Mother's Aunt and her husband home for a visit from Montreal. When they returned to Canada they sent us *The Christian Guardian* and *The Onward* each week. We young people read them eagerly and got a longing to make Canada our home. Mother always asked our Methodist minister's advice, especially about her sons. With great reluctance he told her for their sakes to go. We were wild with joy and as soon as possible eight of us took the boat for Canada, and we all thought we should thank *The Christian Guardian* for the lovely adventure. Eight of us joined the Church as soon as we got our new home. Since then it has been *The New Outlook*, now THE OBSERVER. We have never been without our Church paper in our homes. We think THE OBSERVER is better than ever."

F. S. T.

* * * *

● THE NEWLY REVISED *Book of Common Prayer* of the Anglican Church suggests two Collects for the commemoration of John and Charles Wesley. Our own church is so rich in the Wesleyan tradition, and our own *Hymnary* and *Book of Common Order* have so few prayers that we are printing the Anglican Collects, and the suggested Epistle and Gospel lessons which may be used on March 2nd, the day the Anglicans suggest for their commemoration.

The Collect (one of the following may be used)

O ALMIGHTY GOD, who willest to be glorified in thy saints, and didst raise up thy servants John and Charles to shine as lights in the world: Shine, we pray thee, in our hearts, that we also in our generation may shew forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. Amen.

ALMIGHTY GOD, who hast compassed us about with so great a cloud of witnesses: Grant that we, who commemorate thy holy servants John and Charles, may be encouraged by the good examples of thy saints, and so persevere in running the race that is set before us, that in the end we may attain to thy everlasting glory; through Jesus Christ our Lord. Amen.

The Epistle—Colossians 3: 12-17.

The Gospel—St. John 4: 32-38.

Call to the Faithful

DESPITE the danger of being accused of pessimism and nagging we must repeat that as we are we cannot have a great mission to the nation. It may be that God is not ready to use us in such a mission; that the Holy Spirit did not guide the 16th General Council to launch out into the deep. This may be a man-made scheme, not a divine call to march.

If this should be true, the fault is ours. There is no doubt about the quantity and quality of God's redeeming love for His children. There is no doubt about the need for its outpouring on our nation. And no doubt about the standing orders for the whole Church!

The only doubt which can linger in our minds is whether The United Church of Canada is fit and ready to be the chosen instrument to lead a mission to the nation. It's a pretty daring thing we have undertaken. An army doesn't march without assessing its strength and that of its enemy and making its preparations. While the Spirit of God works in strange and wonderful ways, and all things are possible with God, He does require certain commitments from His people before He uses them to perform great things.

All the membership of the Church is called upon to watch and pray. Every member of the United Church has promised to "be diligent in the use of the means of Grace." We know well enough what our job is. We have said as a Church we are going to make a special effort to go back at our job next fall.

But while the fields may be ready for the harvest, and we have accepted our tasks as harvest-hands, we do not work alone. God must be with us. He will answer our prayers and help us in this Mission to the Nation . . . but not if we don't pray. That is why all of the 894,556 members, and 38,066 elders in the 6,222 preaching places of this land, all the faithful must be faithful. This Lenten and Easter Season is the time for our re-commitment and our spiritual preparation. If we do not prepare, God may not march with us, and our mission will be a failure. If we do our part, we will learn that God may use us in ways of which we have not yet dreamed.

THE M. AND M. FOR 1955

INDICATIONS are now that the Missionary and Maintenance Fund will fall about $400,000 below its Five million dollar objective. We cannot help but feel badly about this, for two reasons. The main one is that some very important work will have to be left undone. Important grants to start new work in expanding areas will have to be delayed. Expansion elsewhere must be curtailed. Needs will have to be denied.

It is also a matter for regret that some who sacrificed, and then tightened their belts and sacrificed some more, at the end of the year will feel discouraged because others did not follow their lead. We could take the sum raised and divide by the membership and feel discouraged, the average givings for all the missionary, educational and charitable work at home and abroad is so small. But it hardly seems fair. Many gave a great deal, sacrificially. Our trouble is so many who claim membership give nothing at all. Perhaps we should be comforted by the thought that this was the largest amount ever given by the United Church people. We can be encouraged that most of 1956 is still ahead, and it could be our finest year.

CONFERENCE SUNDAYS

ALL BUT TWO of the Conferences (Manitoba and London) will be having a Conference Sunday this year. In some, this is a return to a good custom abandoned several years ago. One of the reasons why some Conferences have a reputation for stimulating clergy and laity is that they never abandoned the custom. One reason why some have a different reputation may be that they have continued too long the custom of saving time and trouble by holding brief mid-week sessions. We can't overlook the problems of Sunday supply when ministers are away over the Lord's Day. But it may even be a good thing for many of the charges to have a layman in the pulpit for the occasion.

OPPORTUNITIES OVERSEAS

THERE was a time when Christian experience and theological training were sufficient qualifications for work on the overseas mission fields. The first is still vital, but the latter is not always so important today.

So we've been told on occasion by visitors from India and other lands. It's reflected, too, in the opportunities for service on the mission fields listed by the Board of Overseas Missions.

Ministers are still needed in Korea, Japan, Northern Rhodesia and other countries, but there is a far greater demand for teachers, doctors, agriculturists and other specialists. Even some skilled tradesmen can find missionary opportunities awaiting them.

Nineteen years ago the United Church had 449 missionaries in service, 172 under the Woman's Missionary Society and 277 under the Overseas Missions Board. Latest information available shows 112 W.M.S. missionaries and 150 under the Overseas Board.

The drastic decrease in the number of overseas missionaries can be explained in part by the loss of the China and North Korea fields, and by the fact that a great deal of the work has been taken over by native leaders. But a large number of Canadian workers is still needed, and opportunities for young devoted Christians are unlimited.

OBSERVER
MARCH 1, 1956

In Editorial Hope

THE NEXT MODERATOR

SOON now we may expect to hear of Presbytery nominations for a new Moderator. It has been our observation that election year in the U.S.A. brings much more interest in elections in Canada, even for ecclesiastical office. The enthusiasm of the great political conventions seems to spill over. At least that is the only way we can account for the zeal which became apparent in some General Council years.

The election of a Moderator needs thought and prayer, not organizing or speech-making. Not that there is anything wrong with Presbyteries making nominations! While they have no practical importance, for a Moderator must be nominated and elected from among the commissioners by the General Council itself when it convenes, earlier Presbytery suggestions have interest and significance.

What such a nomination does mean is that responsible churchmen say: "We think we know a man who has the gifts and spirit to fill the highest office of the Church for the next term. We would like the General Council to take note of our and other convictions in this matter, and then carefully proceed with its election."

This requires no campaigning, no organizing of votes, and perhaps a minimum of speech-making.

With considerable diffidence we suggest that there are some things which should be kept in mind. The office of Moderator has come to carry great prestige and influence in The United Church of Canada. Its two-year term gives a Moderator time to visit much of the Church and give good leadership. The fact that it lasts only two years means that he retires before he is completely exhausted. Usually not much before.

The United Church has been fortunate in its Moderators. It has had some great men. And as the years have passed, the General Council has ceased to obey some of the unwritten laws which needed to be obeyed for a few years after union.

In 1956 considerable wisdom requires to be shown again in such an election. The needs of the immediate future should be studied. The necessary work ought to be related to the talents and experience of the man who will be called. Even geographical fairness to our scattered Conferences should not be forgotten.

In 1954 the Church needed to go through some important reorganizing. Many offices were being filled with men without office experience in Wesley Buildings. A new Board was to be set up and staff secured. The recommendations of a Policy commission which had been at work for several years were to be implemented. The Council elected a Moderator who was skilled in administration, and had what is probably an unequalled knowledge of the personnel and institutions of The United Church of Canada. Within hours of his election Dr. George Dorey demonstrated his grasp of the detailed work of the church, and his knowledge of its men. As the days passed at Sackville, the Commissioners to the 16th General Council knew it had done its first task well.

What does 1956 to 1958 need? What is the big thing before the Church now?

Is it a call to arms to advance on the overseas field? Is there a need for a crusade for moral and political righteousness in Canada? Does the Church need to make a forward march in the field of education? Should there be an all-out drive for recruits for the ministry? Is this the time to make a great financial advance designed to lift the United Church to the place where it could measure up to the great opportunities of this decade? Is there need for top-notch leadership in the church union movement, or would such a leader find his heart broken on the walls of apathy surrounding the United and Anglican Churches whose "conversations" have become occasional whisperings? Is it time for a theologian to help us systematize our theology and articulate again the articles of our faith?

We probably need all these things. But it seems as if the church has already underlined the emphases it is convinced must be made. The great call to arms is to Church Extension, and an Evangelistic Mission to the Nation. The above emphases are needed for them all.

The General Council should choose for its next Moderator a man of deep, deep spiritual resources, who knows what he believes and why, and who can preach inspiration to the churches. We don't need a polished preacher who, with eloquence, can answer all the questions the people are not asking, or speak with gifted tongue in a language they cannot understand. We need a Moderator with the common touch, a man with the Spirit of God in his heart and the message of a Prophet in his soul.

We'd like to see a Moderator who has been trained by the Church in the little places in the hard days, whose faith has grown through the testing times, who can rouse and lead our Church to her high calling in Canada in all parts of the land, from the city slum to the bulging frontier—and out to all parts of the world.

Where there is such a man we haven't the vaguest idea. But if any presbyter knows of one he should bring forth the name. He may well be some humble preacher serving faithfully in some quiet parish, for whom the hour will strike.

THE McGILL SEVENTY

Students from three denominations go "two by two" into a thousand Brockville homes, take over 13 pulpits, visit hospitals, hold mass meetings, in a new mission experiment . . . patterned after Cambridge University missions

WHEN three score and ten University students from McGill raid a town like Brockville, Ont., things are apt to happen. And in Brockville, they did.

The sixty-nine boys and one girl from the Faculty of Divinity—future ministers of the United, Anglican and Presbyterian Churches — stormed Brockville in a very different way last month. While six hundred watched from the pews of Wall St. Church, the seventy were commissioned in the Name of Jesus Christ to "move the sinful to repentance; to declare God's will and power to save whosoever believeth in Jesus Christ; to instruct the young in the truths of our Holy religion; and so to uplift Christ by word and deed that He may draw all men unto Himself." They said in unison "We do" and then went forth two by two to call on nearly 1,000 homes, preach in 13 churches, hold prayer meetings, broadcast services, and conduct children's services in town schools.

Many of them were youthful students, naïve, inexperienced, but with a message saturated with conviction and personal faith in Jesus Christ. Others were older, having left professions of engineering, law, teaching and business to become ministers of the Gospel. The one girl was Miss Daisy McNeil of Vancouver. On Sunday morning she preached in First Baptist Church.

The mission was led, and largely inspired and planned by Mr. Reginald Hollis, an exchange student from Cambridge University. He had worked on similar missions there, and he and John Barton, a Trinity College graduate and Cambridge graduate, too, worked out plans. While there was full co-operation from the professors, and lectures were cancelled for a week during the mission, the plans were laid by the students themselves.

Brockville was chosen for the mission because of the keen interest shown by the local Ministerial Association. Plans were laid in October, and during the fall and winter the students met in small groups learning to work and pray and plan the strategy of the mission. During the mission the same groups functioned, and reported each morning to the whole seventy. Reports were followed by periods of prayer, Bible study and worship.

In addition to the public services, students spoke to service clubs, church organizations, young people's groups, and visited hospitals and other institutions.

Mr. Reginald Hollis in a letter to the Editor at the conclusion of the Mission said:

"I rather think that the student body as a whole had never seen God working in such a concrete way, as when after the diffidence of the first few days they boldly in fellowship proclaimed the Gospel of Jesus. . . . I think that one of the great forces of the Mission was our unity. We soon found a fellowship which was completely different to anything which we had previously experienced. . . . Most effective visiting was done when students — of

Photo by L. Redman, Brockville

The Seventy hear reports from group leaders at a morning session.

Our Cover Picture

The friendly smile of Mrs. Gordon Ingle greets McGill theology students James Morton and Eugene Williams as they go about door-to-door visitation during the Brockville mission.

Children show keen interest in Bible story.

Photos by L. Redman, Brockville

Brockville housewives gather to hear students.

different denominations—went together to visit. 'We could go in and say we hadn't come to talk about the Anglican Church or the United Church, but about Jesus Christ'."

The Rev. D. K. Burns, minister of Wall St. United Church, wrote some impressions for THE OBSERVER:

"I have just come from the final service in Wall St. Church of 'The McGill 70.' Here are some brief impressions of a really remarkable experiment in mass student evangelism which has been taking place in our town during the past eight days. I write 'impressions,' for it is much too soon to begin to appraise the impact of this unique venture of Christian student witness.

"What a profusion of gifts have been displayed, quite in the tradition of the richness and diversity of St. Paul's designation of how some were to be preachers, teachers, prophets and evangelists! There has been a great 'sound of a going' in our city streets. Two by two they have visited nearly a thousand homes, meeting with the estranged, the lonely, the discouraged, and even the most uninterested. They went more like troubadours than serious-mienedmissioners, gaily and boldly. Again and again their gaiety and almost naïve inexperience but passionate sense of serving Christ won them victories in the face of indifference, even hostilities, slammed doors and all the choking cares of modern life. Constantly we heard them report: 'Afterwards we knelt with them and prayed, and then the mother and later the husband gave their hearts to Christ.' One missioner with glowing words related how he had sought to bring one man to a conviction of sin and decision for Christ following an evening mission service. Unsuccessful at first he said 'I got him to drive with me through the streets of Brockville until 2.00 a.m. but he made his decision.'

"They went into the schools daily and into our church halls to meet with hundreds of children, and by the end of the week the numbers attending these classes had tripled. Here the divinity students were in a realm where they excelled as child evangelists. It certainly wasn't the circumspect, conventional atmosphere of Sunday School or of a class in religion in the day school familiar to all. What technique they used falls into no familiar category for they employed everything from toy gadgetry, clowning, puppetry, singing, Bible story-telling in versions unheard by land or sea. Those children were having the time of their lives whatever the programme, whether looking at 'Uncle' Oakely Dyer's manipulation of the thieves and the Good Samaritan puppets, or clasping their hands in prayer. Did you ever hear such a prayer as this of a little one of eight? 'Father, we thank you for all the wonderful things You are.' Or take this one from another tiny one, 'I want to talk about Jesus with you' as he gravely approached one of the students.

"Sunday night's meeting in Wall Street Church, with an estimated 2,000 in attendance, concluded the Mission initiated with the commissioning of the 70 by the Bishop of Ontario eight days before. Public services were held during the last four days with attendances of 1,000 and more at each meeting. In their preaching these young men gave a very good account of themselves. Their message in common was steeped in personal experience of Christ, nearly always inspiring and occasionally inspired.

"One distinguishing feature of the Mission was the co-operation of all our denominations within the Ministerial Association and the conduct of the mission by the students of three denominations, working as one, almost unconscious of their differences and without hint of friction at any time; living together, praying together, witnessing as one.

"House meetings were organized where a hostess invited six or more women she thought would profit from a conference with the students. We had a number of these. In some instances they were mixed groups and in others meetings for men. It was hoped that these might become permanent cells of Christian activity.

"From this sample of McGill students there appears to be a better than average type in training for the ministry. A number of them were entering from other professions — engineering, law, teaching and business. It shouldn't be necessary to add that these men who were giving up more highly remunerative positions to answer the Call to the ministry could in no case be denominated 'queer' 'otherworldly,' 'squares.' They were distinguished by their vision of God and an unusually strong sense of 'Call'."

The Rev. Frank Banister, of Chalmers Church, Kingston, preached the sermon at the commissioning service conducted by the Right Rev K. C. Evans, Bishop of Ontario. Dr. Banister was quoted in *The Recorder and Times* of Brockville:

"We need to go on our knees before God for our manifold failures in the propagation of the gospel. Some have lost their faith in evangelical work. That is a hard statement to make, but it must be faced.

"We have been guilty of sensational preaching that has disgraced our high calling — anything to fill our pews or raise finances. We have dealt with economic aspects instead of the gospel."

Dr. Banister said the gospel had been neglected in pastoral work; in too many instances, the church was thought of as a centre of entertainment. Ministers must go back to evangelism to teach their flocks.

Sydney elects first Negro alderman . . . Edmonton heaps praise on "China Clipper" . . . Railway hires coloured conductors . . . Sports, education, labour unions, politics, the church—all help beat race discrimination . . . But final responsibility rests with the individual

BREAKING THE RACE BARRIER

By E. L. HOMEWOOD

STEELWORKER Tom Miller became the first Negro alderman in the history of Sydney, N.S., with a healthy majority in recent municipal elections.

William A. White, coloured personnel manager of the John Inglis Co. in Toronto, well-known among United Church laymen, is the new president of the Golden Mile Kiwanis Club.

Last year's convention of Canadian Mayors and Reeves, in Edmonton, gave overwhelming support to a resolution calling for an amendment to the National Housing Act to prohibit discrimination in new housing areas built under the N.H.A.

Canada is gradually shaking off the race prejudices which have plagued economic and social life for centuries. And generally speaking, the church has become conscious of its leadership responsibilities in the matter of race relations.

Perhaps the biggest factor in bringing Canada's racial problems into focus was the Second World War. Hundreds of thousands of our finest young men fighting a war of ideologies, against the Nazis and their race prejudice, found that these prejudices were being expressed at home in various forms of race discrimination. Returning home after the battles were won, they found numerous contradictions of democratic and religious principles.

No more do Canadians shrug off incidents of discrimination. There's been a favourable change in public attitude in recent years, and local racial problems are no longer relegated to the back pages of the newspapers.

And as long as the public is aware that race discrimination and inter-group frictions do exist, no matter how minor or isolated, progress will be made toward true brotherhood under God.

Evidence of the changing attitude is seen everywhere, from election of the Sydney steelworker to employment of a coloured girl along with a dozen whites by a suburban Toronto factory. Denied employment because of her colour, the girl was hired after Sid Blum of the Joint Labour Committee for Human Rights interviewed the personnel manager.

Guests at a Brantford, Ontario, hotel receive a cheery "good morning" from a coloured waitress when they sit down for breakfast in the hotel's dining room. She was hired by the manager after he returned from holidays and learned that his assistant had refused her application for employment.

Railway Colour Bar

The Canadian Pacific Railway is believed to be the only rail line in North America with coloured sleeping car conductors in its employ. Two were promoted from the porters' ranks last summer, the first break in what labour people consider a railway colour bar.

William White, first coloured president of a Kiwanis Club in Canada.

The labour movement carries on day-to-day educational programmes in the field of brotherhood. Various unions are grouped together in human rights committees in Montreal, Toronto, Windsor, Winnipeg and Vancouver, with support coming from the Trades and Labour Congress and the Canadian Congress of Labour. Practically all unions have special committees to deal with this matter, carrying on educational programmes among their members and taking public stand on local race problems. In Windsor, a union ladies' auxiliary recently formed a human rights committee, the first such group in Canada.

One major result of such steady work by labour groups has been five laws which prohibit discrimination in Canada. One was passed by the Canadian parliament; the others are provincial laws put on the statute books in Ontario, Manitoba, Saskatchewan and Nova Scotia.

The Windsor, Ont., police department has three coloured men among its ranks, and there is one in the fire department. Chatham, Ontario, residents say their two coloured policemen are ranked among the best on the force.

Immigrants to Canada, the object of numerous unsavoury and unwarranted charges in the past year, have been contributing much to the country's economy. They've brought new wealth—an estimated $500 million in cash and $500 million in settlers' effects in post-war years — and created hundreds of new jobs.

In Saint John, N.B., an immigrant from the Netherlands has developed the craft of restoring church stained glass windows. In Portage la Prairie, Man., two Dutchmen are manufacturing building panels from

Tom Miller, first Negro Alderman in Sydney, N.S.

narsh reeds and flax straws. A Czech glassblower has opened a glassworks in Medicine Hat, Alberta.

Sports Play a Part

Sports have made no small contribution o improved race relations in Canada. Edmonton football fans shower as much praise and admiration on "China Clipper" Normie Kwong and coloured Johnnie Bright as they do on their brilliant white-kinned quarterback, Jackie Parker. The act that rugged George Armstrong is of ndian ancestry doesn't make much differ-nce to Maple Leaf hockey fans. Baseball, basketball, hockey, football or whatever he sport, ability is the important factor n Canada; race or colour mean nothing.

There's a favourable reflection, too, in he mirror of public life. David A. Croll, man with many firsts to his credit, last ear became the first Jewish member of Canada's Senate. Toronto voters recently ave Mayor Nathan Phillips, a Jew, a andslide majority in re-electing him for a econd term. Windsor, Ontario, has one oloured alderman on its city council. And here are many legislators of European irth or descent in the municipal, provincial nd federal levels of politics.

In recent years, voters have shown many imes that a man's colour or racial origin re of little significance in public life. And hey won't tolerate anyone who would urn back the clock. George Rolland, an xponent of race discrimination and segre-ation, was left far behind in Toronto's December election for Board of Control. n a field of ten candidates, he was trailed nly by a Trotskyite.

The professions have absorbed native Canadians and newcomers of many racial origins. There are two coloured teachers n the Toronto school system, and Japanese nd Chinese in various suburban schools. Names of European, Asiatic or Oriental origin will be found listed in architecture, engineering, medicine, law, education, and a dozen other professions.

Things have been changing socially, too. I learned from a coloured man in Western Ontario that he now eats in restaurants where he was refused service while wearing the Canadian Army uniform in the early 1940's. Another told me he had been shaved in a white barber shop which he couldn't have entered six years ago.

Many observers see this changing attitude as a result of the publicity given to open discrimination in Dresden. "Even if the situation in Dresden doesn't straighten out in the next five or ten years, it has at least made a big improvement in conditions in the rest of Canada," says Hugh Burnette, National Unity Council secretary.

Many Help Fight

There are literally hundreds of organizations working for better race relations in Canada. The Labour Committees for Human Rights, the National Unity Council, Canadian Mental Health Association, Canadian Council of Christians and Jews, Jewish Labour Committee, and the Religion-Labour Foundation are just a few. They are doing their work through public and private educational programmes, lectures, conferences and published literature.

It is my firm conviction that the church has done much, and can do even more, to build a nation in which the Brotherhood of Man under the Fatherhood of God is the only acceptable pattern of society, says Rev. Richard D. Jones, national director of the Canadian Council of Christians and Jews.

In many of our churches, people of different races and ethnic origins worship together, and pulpit leadership is unrestricted as far as skin colour or native tongue is concerned. The Rev. Edward Yoshioka is assistant minister at Wall St. United Church in Brockville, Ontario. In Saskatchewan, two Chinese brothers, the Revs. D. Louie and P. K. Louie, serve white congregations at Earl Grey and Gainsborough. A Japanese Deaconess, Miss Lily Uyeda, receives a unanimous call and welcome from the people of Olivet Church, Hamilton. Haida Indian Chief Dr. Peter Kelly, for 16 years captain of the mission boat *Thomas Crosby,* ministers to a white congregation in Nanaimo, B.C.

There are at least three coloured Baptist ministers serving white congregations in the Maritimes, and one in Ontario.

The church has workers at the major eastern Canadian ports. They welcome new Canadians to the country, assist them in reaching their destinations, and help them in the difficult period of transition and adjustment.

Many individual churches have adopted new Canadian families, and are endeavouring to give them a helping hand.

The church must be, and is, concerned not only with the problems faced by new Canadians but with group relations in its widest aspects.

A resolution on the books of the Board of Evangelism and Social Service states

(*Continued on page* 26)

Julian Brooks chats with Constable Andy Harding, one of the two coloured police officers in Chatham, Ont. "There's no race discrimination here," P.C. Harding says.

Toronto Telegram Photo

The Church reaches out across the world in its Overseas Relief Programme, bringing new hope and new life to devastated countries and homeless refugees . . . proving that . . .

OUR DOLLARS CAN BUY HAPPINESS

Homeless Arab boys clutch daily ration of milk supplied through United Nations International Children's Emergency Fund.

THE year 1955 was a good one for Pakistan and India—until November. Then the rain descended and the floods came, and hopes for good crops were shattered. The dry crops were soaked and blighted in the fields. The pitifully slender stores of grain were destroyed in ruined buildings. Tidal waves brought salt water far inland over cultivated ground. Roads were broken, homes demolished, and thousands of people left without food or shelter.

World church help was soon made available through the World Council of Churches, and one of the first to send funds was The United Church of Canada. Of $132,000 spent on overseas relief last year, $30,000 went to Pakistan and India flood relief.

During the past six years, the United Church has given almost two and a half million dollars for overseas relief work, including many tons of used clothing which is valued at one dollar per pound.

The programme is administered by a special committee headed by the Rev. W. Harold Young, D.D., who here gives some informative and interesting answers to our questions.

Q. The annual campaign for funds for the Inter-Church Aid and Service to Refugees work of the World Council of Churches, conducted by the United Church, concluded during the Christmas season. How much money was raised and how was it allocated?

A. In the 1955 Missionary and Maintenance Fund budget $100,000 was allocated to the Overseas Relief Committee. Of this, $91,000 was contributed through the special envelopes, the balance coming from general M. and M. givings. The allocations made by the committee are as follows: Pakistan and India flood relief, $30,000; Hong Kong relief, $10,000; general relief programme, World Council of Churches, $22,000; Kenya, $5,000; rebuilding wrecked churches in Europe, $5,000; Arab refugees, $5,000; Cimade (French Relief Agency), $5,000; Viet Nam, $5,000; Waldensian Church of Italy, $5,000; Greek villages, $3,000; Berlin border zone, $2,000; Japanese miners, $2,500; Theological student scholarship, $500.

Over and above this, $32,476 has been sent to Korea out of money previously allocated but not drawn by our missionaries there.

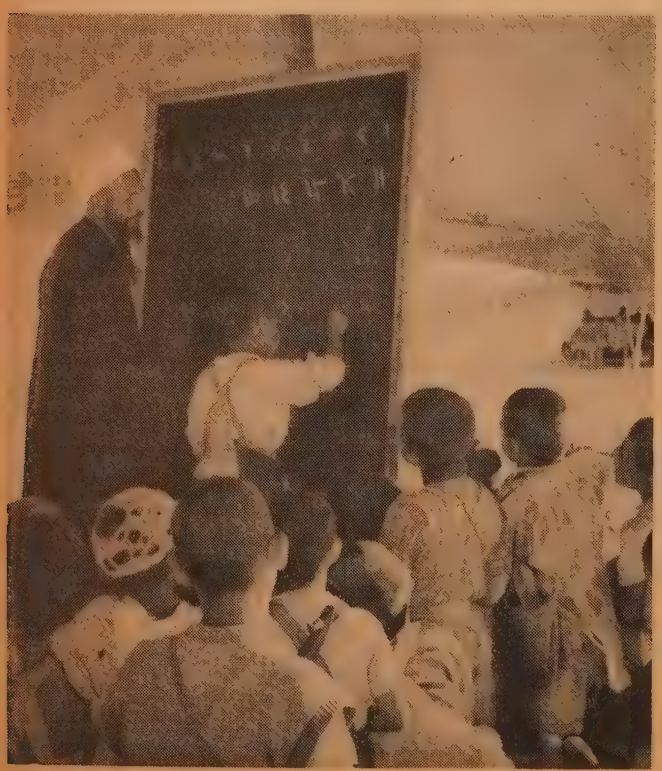
Q. Overseas relief, then, breaks down into two major categories: disaster relief and refugee relief. The first will be never-ending. How long does the World Council of Churches estimate that the refugee problem will continue?

900,000 Arab Refugees

A. No one can foresee how long the refugee problem will continue. At best it takes a considerable time for refugees to be assimilated in their new environments and no approach to a solution has yet been found for the problem of 900,000 Arab refugees with no prospect of any place to go.

Q. What is Canada's record in refugee immigration through the World Council of Churches?

A. Close to 10,000 displaced persons have been brought to Canada through the World Council of Churches in the last three years.



More than half of the 900,000 Arab refugees are under 16 years of age. A group of boys attend elementary school classes in tent. Church-supplied funds clothe the youngsters.

United Church's Vancouver used clothing depot has bales ready for shipment. Eight hundred tons of used clothing have been donated.

A German lad is outfitted with church-donated clothing in West Berlin. Ninety per cent. of used clothes given by church people has gone to Korea.

Q. Is there any reliable estimate of the number of refugees still in need of aid? Where are they?

A. The World Council of Churches estimates that there are still thirty million refugees, most of them in desperate need. This is half the number there were six years ago. They are concentrated in certain areas of Europe, Lebanon, China (including Hong Kong, where there are literally millions of refugees), and South East Asia.

Q. Is the United Church's role in overseas relief only financial, or do we send workers over to carry out the programmes we support?

A. In certain areas relief work is in the hands of our missionaries as, for example, Korea and Hong Kong. Outside areas where we already have missionaries, the role of the United Church is purely financial, distribution being made by representatives of the World Council of Churches, the United Nations, or other accredited organizations.

Q. What proportion of our overseas relief is still going as a direct or indirect result of the Second World War? What proportion is disaster relief?

A. Apart from disaster relief in specific situations, practically all relief work to which we contribute is the result of the Second World War and its consequent unsettlements. Over the last six years, approximately 30 per cent. of our cash contributions to relief have been for disaster situations.

Q. What sort of help do we give to Korea? Were the used clothing drives successful? Are we still sending clothing? How much did we send? How long do you expect that we will have to send aid?

A. We have sent hundreds of thousands of dollars in cash to Korea. Over and above this we have shipped one million six hundred thousand pounds of used clothing, ninety per cent. of which has gone to Korea. The generosity of our people in sending donations of good used clothing to our depots in Toronto and Vancouver is greatly appreciated, and we hope will continue. No one can tell how long aid will be required, but the prospect is for continued need over a considerable time.

Q. What proportion of our overseas relief funds go to United Church missions or places where our missionaries are working?

A. Of the money distributed in 1955, approximately 35 per cent. has gone to United Church mission fields, and about 65 per cent. to support the relief services directed by the World Council of Churches or the United Nations.

Q. Does the United Church function independently in this work at any time?

A. Only in cases of some emergency arising for which immediate direct action is needed, e.g., the British and Dutch floods, and in certain situations in Japan.

Q. Do you, and other churchmen, regard this as an area of service where all the Protestant Churches can work together harmoniously and effectively without denominational strains and stresses?

Churches Co-operate

A. The Lutheran Church maintains an extensive relief programme of its own, and in certain areas the Baptist Church acts

(*Over*)

Undernourished German children receive one good meal a day under the child feeding programmes supported by the churches.

Greek girls learn to sew under guidance of a church worker with the Inter-Church Service of the World Council of Churches.

independently. On the broad programme of Inter-Church Aid and Relief the remaining churches have found it possible to work through the World Council of Churches without denominational strain.

Q. Is most of our overseas relief going to people of other languages in Europe, Asia and Africa? We understand there are some bad conditions in the West Indies where British missionaries have been working. Do we give any help in the Bahamas, Jamaica, British Guiana? Is there need there? Do we restrict our help to areas of special disaster or war refugee areas?

A. Practically all our overseas relief contributions go to Europe, Asia and Africa. Apart from a special grant at the time of the great Jamaica hurricane, we have done little in the West Indies. It may be that our relationship to this situation will shortly be re-examined.

Q. Do you feel optimistic about the German industrial revival, insofar as the refugee situation is concerned?

A. The resurgent West German industrial economy has absorbed a considerable proportion of refugees admitted there. The continuance and extension of this depends, of course, on the continuance and development of their industrial revival.

Q. Has West Germany used to advantage the influx of East German refugees?

A. She most certainly has. The enlargement of the labour force resulting from this influx has been of great importance in West German recovery.

Q. Are the refugees in German displaced persons' camps of good quality, or are they the type not easily employed in German industry?

A. The types of German displaced persons' camps vary, of course, but a good proportion of them are employable and capable of giving a good account of themselves either in industry or agriculture.

Q. The inter-church service in Greek villages has been much in the news in recent months, particularly the Self Help Project carried on by a team from the World Council of Churches. What exactly is this programme, why is it necessary, how long will it continue, and how does the United Church figure in it?

Help Greece Recover

A. We have a part in the support of the Greek Village Projects carried on by teams from the World Council of Churches. These teams live for considerable periods in villages which were in whole or partially destroyed during the war, and guide and assist the natives in the reconstruction of their homes, the installation of modern living facilities, and the agricultural and industrial developments of which the area is capable. This is a most important contribution to Greek recovery and is likely to continue for at least a few years.

Q. What is the present situation, insofar as church overseas relief is concerned, in Israel and the Arab countries, India, and other areas?

A. No relief is being sent to Israel where none is reported required. Present relief to India is limited to disaster areas as conditions there have much improved in the last 18 months. In Lebanon there are 900,000 homeless Arabs without a country, without means of support and without hope. These are the victims of the political re-arrangements of the last thirty years. The Christian conscience of the world recognizes in them a major responsibility.

Q. Has any help been given for young persons of ability and promise to get out of impoverished conditions abroad in order to secure education and training in western schools?

A. The World Council of Churches brings to this continent each year a limited number of theological students from Europe for training here. Our church participates in this programme. Other bodies carry on similar programmes in other fields, e.g., medicine, scientific research, etc.

Q. Do persons educated in western countries under these programmes go back to aid their own people?

A. Every person brought to Canada through the World Council of Churches and maintained by us here has returned to serve the people in his native land.

Her six-months-old twins strapped on her back, a Korean mother cheerfully walks into the country to buy vegetables which she will sell in the city. Her husband was killed shortly before the twins were born, leaving her with a four-year-old boy. Church World Service helped with extra milk for the babies, and then gave her a little capital to start a vegetable business through which she now supports herself and the children.

Q. Has the United Church's overseas relief committee yet chosen to whom it will give a donation as "the world's greatest need" of the past year?

A. The decision of the committee regarding "The World's Greatest Need" for 1955 has been to remit the money to the World Council of Churches Relief Organization and let them decide where it should be spent.

Aid Still Needed

Q. Are there areas of need in the world where we have had to reject pleas for help which you feel are worthy of support if we had the funds?

A. So far, we have managed to do something in most of the areas of need which have been brought to our attention, but we have not always been able to do as much as seemed desirable.

Q. What do you consider the principal overseas relief needs under present world conditions, insofar as the United Church is concerned?

A. South East Asia, Hong Kong, the Arabs in Lebanon, Korea, Greece, the Waldensian Church of Italy (the oldest Protestant church in the world, maintaining a vital witness in a strategic area), the ministry to refugees crossing the border into Western Europe.

Students of Christian Medical College, Ludhiana, India, wade through flooded fields to the Budha Nala where they constructed crude rafts to evacuate inundated villages.

Devotions

By PETER GORDON WHITE

I CAN'T recall who suggested that Christians should read the Bible and the newspaper every day, but the ıdvice has some merit, particularly for those f us in the church in what is known as "a hristian nation." To contemplate the life f society as it is reflected in the daily ress, to hold it up to the light of God's ove as reflected in Biblical revelation, is a piritual exercise most of us could perform ithout much change in our daily routine.

I have a clipping in front of me now—minor news item—that, to me at least, ives a renewed sense of urgency about the ission of the church to the nation.

In one of our large cities a young woman ied in a police ambulance after she had een driven about the streets for two hours –from jail to hospital to courtroom and, ventually, to city morgue.

The day before (the newspaper report ontinues) alone, ill, and mentally dis-urbed, the girl had been evicted from her odging. A vagrancy charge brought her to ne jail cell. Her need of medical attention as discovered soon the next day, but not oon enough. Hospital admittance papers ere made out hastily. Too hastily and naccurately. The ambulance drivers dis-overed that when they tried in vain to eliver their patient.

So she died, and the papers told of it in three-inch column in the evening edition.

I think of God's love, a love so pervasive nat not one sparrow shall fall to the ground unnoted. And I think of this Christian country of ours. It is Christian, isn't it? Let's not be cynical, or even too precious in our theological subtleties; this is rightfully classed as a Christian nation. As a people we are not ungodly, we are not vicious, we witness to our belief in the power of love even when we misuse the term. I think about the people. Of the several hundred thousand who glanced at this newspaper report, we can be sure that a significant number felt regret at least for that mistake on the admittance papers. We can be certain that some remarked on the cumbersomeness of the machinery by which we restrain the unlawful and protect the unfortunate. We can be confident that concern for this young woman was not confined to that part of God's realm beyond the temporal stage of human affairs. Surely someone here sighed. Surely someone here wept. Surely someone prayed, here and now.

To say that this is "a Christian nation" doesn't say enough, however. It doesn't say how many Christians there are in the country, i.e., people who are more than merely sorry. Nor does it tell us how many of our citizens are merely inoculated with Christianity, have had some pin-prick experience that has penetrated a tough hide. By thinking "I've had it" they immunize themselves against any profound and continuing religious experience. No wonder there's a growing number of us who believe that one of the greatest single deterrents to Christian conviction and conversion is a sort of easy-going familiarity with God and his Christ. Because we think we know him, we pass him by.

There's a challenge to the church in this. How shall we meet the obstacle of a people who *think* they know the Lord? What are we going to say to people who find abundant satisfaction in being "good living folk"? Have we something special for a jaded generation that tells us in a devastating tone, "We've had all that before"?

It's a challenge, yes, but isn't it after all an age-old challenge? Like the prophets, like the apostles, like our Lord himself, the church stands out against everything that would water down the wonder of God's love, against everything that would turn the marvellous into the mundane, against every attempt to turn the daily walk with God into the formality of cult practices and social superstitions.

To a society threatened by prosperity at every bend on the economic graph, it falls to the Christians in this country to affirm quietly but insistently that life consists of more than food and raiment. To a generation that is prone to substitute the pursuit of glamour for the hope of glory, it is our Christian duty to separate the sureties from the sham. In a day of foggy moral climate, when the worth of individual personality can become blurred by the manswarm, it is our prophetic privilege to proclaim the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ, in a word, the God of persons who cares supremely that one of the least among us should die in a city ambulance for want of love. *Therefore, having this ministry by the mercy of God, we do not lose heart.*

A Christian Citizen's Prayer

GRANT us, O God, a vision of our land, fair as she might be; a land of justice, where none shall prey on others; a land of plenty, where vice and poverty shall cease to fester; a land of brotherhood, where success shall be founded on service, and honour be given to worth alone; a land of peace, where order need no longer rest on force, but on the love of all for their land, the great mother of the common life and welfare.

Hear thou, O Lord, the silent prayer of all our hearts, as in city, town and village we pledge our time and strength and thought to hasten the day of her coming beauty and righteousness; through Jesus Christ our Lord. Amen.

Leslie D. Weatherhead

Daily Bible Readings

FOR those of you who have taken up the practice of reading Bible passages with us each day, here are selections for the ensuing two weeks.

Jesus Faces the City—Luke 19: 28—20: 47.

Mar. 1. The Sin of the City. Psalm 55: 6-11.
Mar. 2. The Blessed City. Zechariah 8: 1-8.
Mar. 3. O Jerusalem. Matthew 23: 29-38.
Mar. 4. The Cities of Galilee. Matthew 11: 20-24.

Jesus Interprets History.—Luke 17: 20, 21; 21: 5-38.

Mar. 5. On the Alert. Luke 17: 20-30.
Mar. 6. "For My Name's Sake." Luke 21: 5-19.
Mar. 7. Warning and Encouragement. Luke 21: 25-36.
Mar. 8. Take Heed. 1 Corinthians 10: 1-13.
Mar. 9. Always with the Lord. 1 Thessalonians 4: 13-18.
Mar. 10. Unwearied in Well Doing. 2 Thessalonians 3: 1-13.
Mar. 11. Then Comes the End. 1 Corinthians 15: 20-28.

Jesus Institutes the Lord's Supper—Luke 22: 1-71.

Mar. 12. Jesus' Last Supper. Luke 22: 14-20.
Mar. 13. Observing the Supper. 1 Corinthians 11: 23-28.
Mar. 14. The Cup of Blessing. 1 Corinthians 10: 14-22.

Pronouns

The Lord said,
"Say, 'We' "
But I shook my head,
Hid my hands tight behind my back, and said,
Stubbornly,
"I."

The Lord said,
"Say, 'We' "
But I looked upon them, grimy and awry.
Myself in all those twisted shapes? Ah, no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We' "
And I,
At last,
Richer by a hoard
Of years
And tears
Looked into their eyes and found the heavy word
That bent my neck and bowed my head:
Like a shamed schoolboy then I mumble-d low,
"We,
Lord."

Karle Wilson Baker

Rev. J. A. Davidson

Mrs. Genevieve Carder

Roman Collar

Mrs. Jean Shilton

• Contented Christians • Basement Home

Ad Lib

By J. A. DAVIDSON

PERHAPS future historians of the Church will describe our times as "the age of the contented Christian." The current revival of interest in the Church and in things spiritual seems to have engendered in modern church-people a mood of contentment that often verges on smugness. Churches are crowded at services of worship. Names have been added to church membership rolls at an almost unbelievable rate. New church buildings have been going up everywhere. Most church treasurers have smiles on their faces these days. But I wonder if we have much right to be contented with things spiritual today. I wonder if growth in real faith, faith which transforms lives, is keeping pace with the tremendous developments in the institutional sides of Christianity. Is there not a danger that in our concern for what John Wesley called "the circumstantials of religion" we will neglect basic faith, which, after all, is the sole justification for the "circumstantials"?

Commitment, not contentment, is the door to living faith. But commitment, complete commitment, doesn't seem fashionable in Christian circles nowadays. We feel that a few little commitments are quite in order — but we shy away from complete commitment to God in that great adventure which is faith. We are all a bit like the two Scots sailors in a little story I heard some time ago. The two were in a shipwreck, and found themselves on a small raft without food and water. In this extremity old Mac got down on his knees, and in fear and fervour, made great promises to Almighty God about all that he would do if only God would see to his rescue. He renounced "whuskey." He forswore wild carousing. He promised that he would be faithful to his wife and gentler with his children. He vowed future diligence in attendance at the kirk. Suddenly he was interrupted by a shout from his comrade: "Steady Mac! Don't commit yersel' too far! I think I see land!"

"Don't commit yersel' too far!" Don't stick your neck out! Don't risk making a fool of yourself! Don't get all hot and bothered over religion! Is not this a rather common attitude? Interested but not committed — does not that well sum up the approach to religion of many of us? We do like a free-and-easy faith, a faith which demands no great commitment, a faith which comforts but does not challenge, a faith which soothes but never upsets, a faith at which we don't have to work too hard.

A tragedy of modern Christianity is that we become so easily contented with a shallow faith. We like to think that faith is a ready-to-wear sort of thing, something we can get right off the rack. But faith isn't something firm and fixed, a bundle of neat answers to life's perplexities. Faith is the commitment of all that we have and all that we are, a great adventure of the soul; and its dynamic is in discontent, discontent with ourselves and with our world. As William Temple warned us, "Self-contentment is the death of vital religion." Contentment, contentment with our own spiritual condition and our world and contentment with our Church, can keep us from the great adventure of faith to which we are called by Almighty God.

Our New Neighbours

By GENEVIEVE CARDER

DARKNESS falls swiftly in this northern city so I frequently find myself escorting home a small supper guest or two. One evening our guest was a nine-year-old lassie who has recently come to Canada from Great Britain. Her perfect manners and soft voice had made our own four children seem unusually boisterous by contrast. As we walked together through the cold, silent streets I enjoyed her account of school life "at home."

Suddenly she said, "We live here. Won't you please come in?" "Here" was a basement door—evidently originally intended to be used only as an entrance for the coal chute. Bending low to avoid bumping my head, I found myself in a room that was kitchen, dining-room, living-room, and bedroom all in one. My small friend's mother welcomed me with the grace of an accomplished hostess, and as we talked I forgot that we were hemmed in by the baby's crib on one side and the refrigerator on the other. Without apology the explanation was made that all the family's savings had been used for the trip to Canada, and now this basement must be home until they could afford something better. When I left I carried with me, not an impression of poverty, but a warm feeling of admiration for such gallant adjustment to a new and not too comfortable way of life.

Many of our families live in basements —but theirs is no "basement complex." More than one basement apartment is tastefully decorated with hand-painted designs on the walls and exquisitely embroidered drapes and linens. In one such home I sympathized with the older woman whose rheumatism was not being improved by the damp walls. Very simply she said, "This basement living we do not like. But our son will soon be a graduate doctor and our daughter is training to be a teacher. When they need our help no longer we will move to a real house."

Because of the very nature of our work we live in an area of low-cost, low-comfort housing. Visitors who go walking with us are often amused when they see elegant bronze name-plates on exceedingly shabby doors, or a gay pink fence surrounding a despondent old house. To us these things are symbols of the gallant spirit of these people who have come recently to make their homes among us. Temporary and inadequate their living quarters may be, but they refuse to leave them dull and uninteresting.

A little over a year ago a young man sat in our living-room and unfolded a personal drama of imprisonment, intrigue, and escape that rivals anything we have read. A medical man of some standing in his own land, he is now an unskilled worker in the mine—but he is free. He has been able to obtain for his infant son what he himself has never possessed—a birth certificate. Without success he has tried to gain admission to Canadian medical

• What's Your Line?

chools, but they all have long waiting lists f Canadian-born young people. Yet his s not a spirit of resentment or disillusion- ient. "My son shall have these things of vhich I have dreamed. It is enough now iat we have freedom and a home of our wn."

Our new neighbours, we salute you! We vho know nothing of hardship and depriva- ion are learning much from you. Your ons and daughters play, study, and grow ide by side with our own. Our joys and orrows, hopes and fears are basically the ame as yours. When we welcome you to ur communities, our churches, our homes, e do so with the realization that you ave much to give, as we have much to hare. Our prayer is that you may find s to be "good neighbours."

As I See It

By ROMAN COLLAR

A FEW months ago, I was in a small eastern Ontario town having a coffee ith a ministerial friend. The proprietor ame up to me and said cordially, "I've een you before!" That day I was not vearing a roman collar.

I answered: "That's possible." (Some ditors *will* print pictures of me.)

He said: "I sure have, but I can't tell vhere."

Again I said: "Maybe; many have."

Then he asked: "What business are you ?" (I knew a Moderator of a Scottish General Assembly who had a prominent, ulbous red nose, and somewhat ragged vhite whiskers. Without his clerical "trim- iings," you would not have hesitated a ioment to suggest that this good, scholarly ian was a professional "bum").

I answered to the above query: "The est business in the world."

He looked surprised—for I am no Beau Brummell — and asked: "Financial? Vhere?"

My reply was: "I am minister of such- nd-such a Church on a street in such-and- uch a city."

That restaurant owner was not a little astonished, and warmly conceded that perhaps my business was, after all, the best in the world.

And it is. While it may not be the best-paid of all professions, the ministry is most enriching, satisfying; yea, the best of all.

A familiar question in Scotland for hundreds of years was: "What is man's chief end?" The answer was, of course, "To glorify God and enjoy Him forever." No "if," no apology, no qualification! Analysed, it contains the sum of Old and New Testament proclamation. If there's an inspired word of God outside the Scriptures, this is one.

Now, if I were to ask the first half dozen men I meet on the street, and from them sought an answer to the query, "What's your chief business?" the answers, we are sure, would not be in the terms of the Shorter Catechism. They would be in the terms of a journalist, a doctor, a fireman, a plumber, an accountant, and so on. If you told them what it should be, they might go limp in astonishment, for how many of us think that our chief business is to glorify God? It is only secondary to most of us.

When I was a boy, there was a man who had a beautiful estate near the Firth of Forth, Scotland. His name was Lord Roseberry, an estimable man. He, it was said, had three ambitions—to win the Derby, to marry a million, to become Premier of Great Britain. He accomplished all three. Great as these things were, were they enough? Were they his highest aims?

I recall a really great man, whose father was clergyman, who lived for years in Dundas. His name was Sir William Osler, and named William after William of Orange, because he was born on July 12, 1849. The business of his life was to be a doctor, but his chief aim in it was to glorify God. He was not shy about making that fact known. A writer says that Osler was called of God to the lab., the lecture-room, the hospital ward, to "adorn the doctrine of God" *in these positions*. He said to the students of Yale University in 1913: "Begin the day with Christ and His prayer (the Lord's Prayer)—you will need no other. Creedless, with it you have religion; creed-stuffed, it will become the leaven of any theological thought in which you stick. Learn to know your Bible. In forming character and in shaping conduct, its touch hath still its ancient power."

What was the chief business of Osler? Yes, he taught and he healed, but beyond and above all, he was out to do the will of God. His whole life was *under* the Cross.

Here's a pointed word to Churches: "Now and again one sees a Church that seems to have no purpose at all—save to continue. Its members seem satisfied if the services are held regularly, the budget met, the appropriate activities provided. . ." (Rev. John Bright.)

If that is its chief business, God help it. Christ seemed to have other ideas. Among them: SEEK AND SAVE THAT WHICH IS LOST!

That was actually first.

• Brunner and Silence

Prudence in the Parsonage

By JEAN SHILTON

AT SEVEN-THIRTY on Friday evening —the beginning of a mild, snowless, week-end—our car nosed into the parking space. Six of us stepped out into the darkness, claimed our suitcases as they were unpacked from the trunk, and made our way uncertainly toward the brightly lit building. We had finally found the right road from Paris to Five Oaks and we had come to a religious retreat.

We were not very sure what might happen during the week-end, but the reputation of Five Oaks had travelled to our town by way of an enthusiastic alumnus, so we trusted that the week-end would be a good one, whatever took place.

A retreat is an opportunity for a small group of people to withdraw from their daily routine to refocus their spiritual eyes and to learn again of God. Beverly Oaten, who directs Five Oaks, confessed that the

(*Continued on page 26*)

"To Love and to Cherish"

By JOAN DETWILLER

VANCOUVER: In the Spring a young man's fancy lightly turns to thoughts of love, but at the "marriage school" at St. Andrew's Church, North Vancouver, they give it a little more serious treatment!

Designed to build a really permanent home-life through fuller understanding of the meaning of marriage, the unusual project is conducted each spring by the Rev. Franck Patterson, who conceived the idea out of a persistent desire to ensure successful marriages among his parishioners. As St. Andrew's is one of the largest churches in North Vancouver, many people come to Mr. Patterson to be married even though they do not attend his church. One such couple with completely different backgrounds found after marriage that their differences were insurmountable and finally drifted apart.

Disturbed by this experience, Mr. Patterson decided that he would not perform any more marriage services until he had opportunity to know the couple and discuss with them their future plans and responsibilities. Motivated by this need, Mr. Patterson established the marriage school at St. Andrew's three years ago. Now yearly sessions of four evenings each are held in the spring.

"The purpose of the school," says Mr. Patterson, "is to get to know the couple and to understand their background and to see that they realize what they are doing and understand marriage is part of God's plan."

After the wedding a couple is encouraged to get into young married group activities including parties, debates, film festivals for kiddies, dramatics and square dancing.

Mr. Patterson keeps in touch with each couple by writing to them on their anniversary. There is a married couples' service every year reminding them of the vows they have taken. Time is allotted for visiting the maternity ward at the hospital so that new babies are properly welcomed.

Each spring the new group is sponsored by those who were married the previous year. Occasionally throughout the year Mr. Patterson holds one-night sessions for those who are planning marriage at other seasons. He endeavours to cover the more salient aspects of a harmonious marriage in a compact lecture and follows up with at least two more private interviews for each couple.

Average of 25 young people attend the school each spring, but not always in couples as some of the young men are unable to be present. Such was the case with one couple where the bride-to-be ruefully told of an accident experienced by her RCAF fiancé which will leave him in a heel-to-hip cast for some time after their wedding.

School sessions are carefully planned to include a short moving picture on the evening's subject followed by a lecture given either by Mr. Patterson or a prominent authority.

A friendly atmosphere pervades the discussion period which follows, where questions are answered on an informal level. Tea is served, and those who were too reticent to speak during the discussion period somehow relax enough to join in conversation over the teacups in groups of four or five.

In the school last year Mr. Patterson opened the session by speaking on "The Meaning of Marriage," outlining generally the pertinent theme of the course. This was followed by a film entitled "This Charming Couple" pointing up what marriage stands for.

Dr. Gladys Cunningham, well-known gynecologist and former missionary, spoke at the second meeting on the importance of physical harmony in marriage. Her handling of this subject was so expert and her manner so relaxed that she was peppered with questions in the excellent discussion period that followed.

By way of contrast Mr. Patterson discussed "The Economic Aspects of Marriage" wherein he pointed out the necessity for co-operation in handling the family budget. Following this line Mr. Patterson talked about plans for the wedding reception, including engaging a photographer. Budget books were made available along with a book entitled *Harmony in Marriage.*

Marriage Today was the film shown the third evening with harmony in the home as its theme. The discussion that followed was led by Mr. Patterson.

To round out the programme on the last evening Mr. Donald Capon, president of B. C. Council on Family Relations, spoke on "What is a Home?" A lively discussion followed as varying opinions were expressed.

"The school helps individuals better to understand the problems of marriage," said Mrs. Robert Noordhof, one of the sponsors

(*Continued on page 27*)

OUR FINAL 1955 REPORT

The trend is still up. We report the largest budget in the history of the Church. We report $4,608,866 received in 1955—an increase over 1954 of $299,022. We report that every Conference is up. We report that many churches have doubled their 1954 giving. We report the following deductions:

1. That there does not seem to be any real economic reason for any apparent increase or decrease.
2. That in any Presbytery of the Church one Charge might be up and the neighbouring Charge down.
3. That in almost every case the minister is the key man in the increase or decrease.

COMPARATIVE STATEMENT BY CONFERENCES

	1954	1955	% Inc.	Per Res. Mem.
Newfoundland	$ 61,996	$ 66,280	6.9	$5.11
Maritime	388,055	416,618	7.3	5.17
Montreal and Ottawa	481,381	509,120	5.7	6.68
Bay of Quinte	346,978	369,648	6.5	5.08
Toronto	894,419	953,648	6.6	7.17
Hamilton	593,082	649,755	9.5	6.72
London	542,912	563,904	3.8	5.62
Manitoba	265,945	276,897	4.1	4.40
Saskatchewan	227,679	238,989	4.9	4.41
Alberta	245,358	267,427	9.0	5.66
British Columbia	240,605	274,363	14.0	6.26
Donations	21,434	22,217	3.6	
	$4,309,844	$4,608,866	6.9	5.91

We would here and now as representatives of the different Boards of the Church inscribe our names in gratitude to the ministers and the many thousands of people, known and unknown, who have contributed to this excellent budget and made our work possible.

Geo. Dorey, *Moderator*
E. E. Long, *Secretary*
V. T. Mooney, *Treasurer*
Harry G. Tuttle, *Department of Pensions*
W. Harold Young, *Colleges and Secondary Schools*
D. T. I. Forsyth, *Board of Christian Education*
H. L. Pottle, *Board of Information and Stewardship*
M. C. Macdonald, *Board of Home Missions*
J. R. Mutchmor, *Board of Evangelism and Social Service*
David H. Gallagher, *Board of Overseas Missions*
C. H. Dickinson, *The Book Steward*
Ralph C. Young, *Board of Men*
Mrs. W. J. Campion, *Deaconess Order and Women Workers*
H. E. D. Ashford, *Missionary and Maintenance*

The Music Makers

By FREDERICK J. HORWOOD

WOULDN'T this be a queer world without music? Birds would build eir nests and chirp to their mates instead singing love songs. There would be no nistling errand boys or postmen, no music stivals, no church bells, no hymns or thems, not even a lullaby for the baby . . and no piano practice! There is a ory of a swan that had a silver throat, ut couldn't sing: other swans tormented so much that one day it lost its temper d sang one long, beautiful note, then oped over and died.

God has filled his happy world with usic. Last Sunday I was surrounded by 0 little cherubs who sang their favourite mns so sweetly at their own special rvice. I am sure the girls and boys of azareth sang gay songs as they went in usters along the sycamore trail to call r Jesus the carpenter's son on their way the rabbi's little school.

I hope many of our Music Makers have ready found a tune for the verses given our story on February 15. Please don't igure out" a tune at the piano. Let the iry pipers play the tune to you. If you ink you are too grown up to listen to em, one of the nine muses will bring ou a tune instead. In one of our former ntests for melody writing Nancy Hamlin id her tune came to her when she was oing something for mother. Try it. erhaps a tune will come to you. Be sure remember it by singing it a few times; nd of course you may play it on the piano efore you write it down. Be sure to put ccented words with accented notes, and emember that such notes go on the strong eat of the bar. I hope you will write it eatly. Beethoven couldn't but you can se a key-signature and a time-signature, nd make it your very own. No help from eacher please. You have until April 15 o do it. There is no prize as you know. ou are doing it just for the joy of reating something, and you are keeping ne fourth rule in our pledge.

Since there is so much music in the orld, have you ever thought of playing a econd instrument? If you are in high chool you probably do that now. Suppose ou ask dad to buy you an instrument you an carry about with you. No, not a trom-one or a trumpet, because you will have o go to the woods to practise. Girls like o play the cello because it has a mellow, elvety tone. Boys like a violin or clarinet. Playing in an orchestra will provide nany happy hours for you. If you are one f those less fortunate young people who an never be sure you are playing in tune, here is always an instrument left over for ou, especially if you are good in mathematics . . . the drum, with sometimes a crash on the cymbals!

We welcome the following new members to our Circle: Betty Jean Grobb (10), Box 1054, Portage la Prairie, Man.; Donna Smith (10), 990 Eastern Ave., Toronto; Carol Wilson (12), Box 1608, Nipawin, Sask.; Doris Little (17), Box 114, Markham, Ont.; Carol Ward (9), 195 Glenvale Ave., Toronto; Marion Ingram (13), Box 99, Gateway P.O., Ont.; Suzanne Lecky (18), 2 Orde St., Toronto; Joan (17), Kenneth (16), Norman (14), Sharon (9), and Carol (7) Redtman, 215 John Street, Arnprior, Ontario.

CHURCH
LIGHTING
SPECIALISTS

Designs and Estimating Free

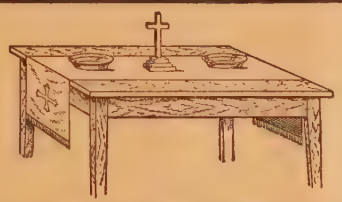
METAL INDUSTRIES
LIMITED

2 Adam St., Hamilton, Ontario

At Your Conference Book Display

The New Books — See them for Yourself

THE UNITED CHURCH PUBLISHING HOUSE
Retail Department



PULPIT DRAPES WITH UNITED CHURCH SEAL
— EMBROIDERED TABLE RUNNERS —
COMMUNION SETS — BRASS ALTAR WARE
DOMINION REGALIA LIMITED 84 ELM - TORONTO CANADA

SUMMER OPPORTUNITIES

UNION THEOLOGICAL SEMINARY

NEW YORK CITY

SUMMER SESSION—JULY 9 TO AUGUST 17, 1956
Two three-week terms: July 9 to 27; July 30 to August 17

FACULTY

Old Testament	Herbert G. May
New Testament	John Marsh
Church History	Robert T. Handy
History of Religions	Hendrik Kraemer
Philosophy of Religion	Allan D. Galloway
Systematic Theology	Albert T. Mollegen, Daniel D. Williams
Christian Ethics	Edward L. Long, Jr., Alexander Miller
Practical Theology	John W. Bachman, Marvin P. Halverson, Paul W. Hoon, Norris L. Tibbetts
Religious Education	Rachel Henderlite, Frank W. Herriott, David W. Jewell, Wayne E. Oates
Missions	Paul D. Devanandan
Speech	Robert E. Seaver
Sacred Music	Elaine Brown, George Faxon, Robert S. Tangeman

CONFERENCE FOR MINISTERS AND RELIGIOUS LEADERS
JULY 9 TO 20

Enrollment open for either or both weeks

Lecturers and leaders include: Matthew Black, Walter Russell Bowie, Hendrik Kraemer, Robert J. McCracken, John Marsh, Alexander Miller, Albert T. Mollegen, Wayne E. Oates, Leslie J. Tizard.

For information and complete programs address:

Secretary for Summer Courses, Union Theological Seminary
3041 Broadway New York 27, N.Y.

YOUR BABY'S OWN SHOES
"ETERNALIZED"
IN EVERLASTING BRONZE
Too precious to lose or store away. By our genuine electroplating process in lustrous bronze they will last forever. For FREE illustrated literature, money saving certificate and mailing container, write to
ELECTRO-CRAFT
53 Bartholomew St.
Dept. O
Brockville, Ont.

CHURCH SIGNS
ANNOUNCEMENTS BOARDS
with changeable letters for exterior or interior use. Write
M. C. BRODERICK SIGNS
359 Horton London, Ont.

Residential School for Girls
ALMA COLLEGE
Founded 1877, High School including Grade XIII. Fine Art, Secretarial, Interior Decoration, Home Economics, Music.
Write for prospectus.
Mrs. Steele Sifton, B.A. B.Ed.
Principal
OPENS Sept. 6, 1956
ST. THOMAS, ONTARIO, CANADA

GOWNS and ROBES
SAMPLES AND PRICE UPON REQUEST
Write
F. GRISÉ TAILOR REG'D
7559 Lajeunesse St., Montreal 10, P.Q.

Book Reviews

Conducted by M. MACDONALD

The Chatter Box

Spring is coming! How do we know? The Book Catalogues are arriving from th publishers. And there is no surer sign than that. They are attractive, these Spring 1956, lists. They remind us that "of making many books there is no end" and giv promise of much profitable and pleasurable reading in the months ahead. . . . Dr. C. E Silcox, who is one of our most discriminating reviewers, called in at the office severa times during the past few weeks, the book he was reviewing tucked under his arm i affectionate fashion. We have not known him so interested and excited over a new boo for a long time. He thinks *The Virgin Mary* by Giovanni Miegge—translated by Dr Waldo Smith of Queen's, with a foreword by Dr. Nathaniel Micklem, well-known Englis theologian—a most outstanding volume. Today he brought in the review and we ar publishing it in this issue. . . . Our Mr. Homewood, who has written the series of thre articles on race discrimination, has reviewed *John Christie Holland* by Jessie L. Beatti of Hamilton. It appears boxed on page 26. Both these books are published by Th Ryerson Press.

The Virgin Mary

By Giovanni Miegge, translated from the Italian by Waldo Smith; foreword by Nathaniel Micklem. (Toronto: The Ryerson Press.) $4.25.

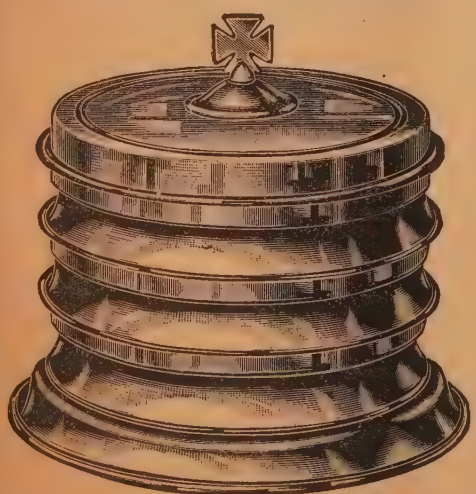
Reviewed by C. E. Silcox.

Giovanni Miegge is the professor of church history at the Waldensian Faculty of Theology in Rome; Waldo Smith, the professor of church history at Queen's University in Kingston; Nathaniel Micklem, the distinguished ex-Principal of Mansfield College, Oxford. These facts alone provide adequate evidence of the scholarship displayed in this book. Indeed, if the book is typical of the careful research and profound thinking done at the Waldensian Faculty of Theology, it might be well for a good many Canadian students in theology to pursue their post-graduate work there.

The average layman may find the subject exceedingly abstruse. He may become somewhat wearied with the meticulous reliance on apostolic, post-apostolic, mediaeval and more modern references to the life and place of the Virgin Mary with its lengthy quotations from Pseudo-Augustine, Bernard, Thomas Aquinas and others. But at least to the theologian, these quotations are invaluable. There are few theological differences between Roman Catholicism and Protestantism greater or even more subtle than thos in the field of Mariology. Perhaps i Canada more than in most countries, i is well for us to know minutely the origi of the cult of Mary, its development, th nature of the Catholic defence of the cul (what is sometimes ridiculously calle "scientific Mariology"), and the prospect for its future development. In all this there are certain emphases, both theolog ical and sociological, which need to b carefully examined and weighed.

If anyone wants to know about all this here undoubtedly is an outstanding boo which will provide the facts needed. Eve more, he will find here the evaluation o the facts and theories that have grow up and *are* growing up about the "Eve Virgin," the "Mother of God," the "Quee of Heaven," her "Assumption" (som assumption!), the "Immaculate Concep tion" (which, incidentally, the Easter Church does not accept), the "Compassion ate Mother," and the "Co-Redemptress." The Roman church insists, of course, tha in all this it is stressing the way "through Mary to Christ." Actually, how ever, Mary, concerning whom little o nothing historical is known, not even i the New Testament which the Churc itself put forth as canonical, is steadil obscuring Christ. Whatever psychologica justification there may or may not be i all this, the end result, if not checked will be devastating to the Christian faith

SERVING THE CHURCHES
of Canada Since 1895 with
The Finest in Communion Ware
Finished in heavy Nickel Silver on a copper base, it takes on lustre with age, and like silver, will still be beautiful a generation hence. Equipped with 36 of the noted
Le PAGE POINTED TOP CUPS
For All Your Communion Ware Needs
Address your inquiries to
Le PAGE INDIVIDUAL COMMUNION CUP Co.
84 HALLAM ST. TORONTO 4



The famous Le Page Pointed Top Octagon Cup. (Actual size.)

of. Miegge's criticism on each of these ints is, in the judgment of this viewer, unanswerable.

Congratulations to Prof. Miegge, to aldo Smith, and to The Ryerson Press!

uther

By Rudolf Thiel. Translated by Gustav K. Wiencke. (Philadelphia: Muhlenberg Press. Kitchener, Ont.: 237 King St. West.) $5.00.

Reviewed by George B. King.

This is not a "biography" of Luther we ordinarily conceive the term. The uthor does not present a picture of uther compounded of his study of the an and his times. Rather, he allows a ew of Luther to emerge as it is to be uthered from the mass of autobiograph-al data to be found in Luther's letters, rmons, talks, Bible commentaries, his ntroversial writings, and other sources.

This method of presentation makes for me repetition, and from time to time pens up questions in the mind of the eader which the author makes little or o attempt to answer. That is possibly s it should be. The good book is not one hat answers all our questions, but the ne that stirs us up to get solutions for roblems that have been raised by our eading. He who reads this book with discerning eye cannot fail but be ewarded with a comprehensive back-round of the Germany against which uther did his work and a view of the nan which intrigues him and should lead n to further study of the complex per-onality of the German Reformer. It vould be profitable to read Thiel's book long with that of Roland H. Bainton, of he Yale Divinity School—*Here I Stand* —now available as a Mentor Book.

The Frozen Jungle

By Lawrence Earl. (Toronto: McClelland & Stewart, Ltd.) $3.95.

Reviewed by E. L. Homewood.

What chance has man of survival in he frozen wastes of Labrador if stranded here for a prolonged period? I've asked nyself that question many times when eading news reports of air crashes in he iron ore country.

I was reading such a news story ecently when I picked up this book by awrence Earl. I found it a superlative dventure story of disaster and survival n the bleakest part of Labrador. And it ave me some idea of what a man faces f he survives an aircraft crash landing n the bleak winter months.

It's the story of how a party of six ought cold and starvation for eight nonths after their plane crashed in "the rozen jungle," that vast virgin wilder-ness of tundra, lake and forest, in the remotest regions of the Canadian arctic.

That the marooned survive is certainly ot owing to the leadership of the regular nembers of the party. Greatorex, presi-lent of an ore company, is a sick man, hysically and morally weak in time f crisis. Prowse, his assistant, is a ycophant and a sneak. Des Surrey, the ilot, is too badly injured in the crash to e anything but a liability at first; and Burd, the navigator, who blames himself or their plight, is the first to crack nder the strain. Even Dahl, a brilliant eologist whose nightmare of the past as been made bearable by alcohol, and vho becomes a whole man under pressure, is unaware of the dangers in their position. It is left to Alison Dobie, the daughter of Arctic missionaries, as wise in the ways of the north as she is naïve in the ways of men, to supply the expert knowledge of the Arctic which keeps the group alive.

The Frozen Jungle is a continuously absorbing novel, its final chapters packed with suspense over how, when spring finally comes, the party will escape the bug-ridden, water-soaked land in which they are caught.

Ayorama

By Raymond de Coccola and *Paul King.* (Toronto: Oxford University Press.) $4.00.

Reviewed by J. A. Davidson.

Father de Coccola, a Corsican-born Oblate priest, has written, with the assistance of a Canadian journalist, Paul King, an account of the life of the Eskimos of the Canadian Central Arctic among whom he laboured for some 12 years. Although it has the *Imprimatur* of the Roman Archbishop of Vancouver (under whom the author now serves as a parish priest) it is in no way a work of propaganda or apology.

Father de Coccola has a story worth telling, and he tells it very well. He manages to avoid that sentimentality and that patronizing tone which so often mar books written by missionaries about "natives," and in lively narrative form he gives a comprehensive account of Eskimo life. It is one of the finest books of its kind that I have read, and I enthusiastically commend it.

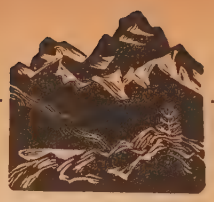
I also commend it as a first-class sample of book-production. It was printed in Canada by the Maracle Press, and it shows that Canada now can produce books that can stand comparison with the finest presses of Britain and the U.S.A. A good quality paper is used, the binding is excellent, and the dust-cover and the illustrations by James Houston have distinction. It is indeed a wonder that in these days a book as well manufactured as this one can be sold for four dollars.

No Wings in the Manse

By Betty Frist. (Westwood, N.J.: Fleming H. Revell Co.) $3.00.

Reviewed by A. J. Wilson.

The wings are angels' wings none of which adorn the families of manse or parsonage. Betty Frist ought to know. She was brought up in a manse, one of a minister's family of seven. She married a minister and has four children, two boys and two girls. The reader is let in on all the experiences of the family, from babyhood through dating to marriage. Funny situations, trying situations, embarrassing situations in church and home are described with skill and good humour. The head of the house often has a hard time practising what he preaches, "patience," for example, as when "Papa" has to take advice from the whole brood when changing a tire. Pets as well as children are part of the family and add to the excitement as well as to the anxiety. The book ripples with laughter, but is based on a solid foundation of Christian philosophy. Dwellers in a manse or parsonage will revel in it, members of the church will get a good chuckle out of it, every reader will find it entertaining and amusing.



New Books For Minister and Layman

SPEAKERS' ILLUSTRATIONS FOR SPECIAL DAYS

Edited by Charles L. Wallis. Here are over 1,000 stories for use in church, school, club, business or profession. They are arranged for special days and seasons in both civil and church calendars. An excellent collection. $3.50.

FACES ABOUT OUR LORD

By Owen G. Barrow. "The quality of imaginative sympathy Mr. Barrow exhibits in a marked degree. . . One of the refreshing things about his studies is their relevance to twentieth-century living." — Rt. Rev. F. H. Wilkinson, D.D., Bishop of Toronto. $1.50.

POWER FROM THE BIBLE

Selected Devotional Readings

Selected by Kirby Page. A 30-page booklet of daily devotional readings, each page centred around one subject. New translations of the Bible have been used to give freshness to eternal ideas. Easy-to-read print. 25 cents.

THE MAN WHO FORGOT

By Clarence E. Macartney. Here are twelve sermons on Bible characters by one of the best-known and most loved preachers in the United States. Dr. Macartney is famous for his powerful biographical sermons. $2.00.

HEAVEN AND HELL

By John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York. A present-day Christian interpretation of heaven and hell. The author, born in Prince Edward Island, is now a leading minister, writer and radio speaker in the United States. $1.00.

COME AS YOU ARE

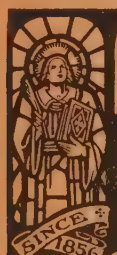
By O. H. Austin, College Presbyterian Church, Murray, Kentucky. Forty-two non-pious meditations, written in everyday language for ordinary people —an outstanding devotional book. Contains material from the author's popular radio programme, "A Story to Tell." $1.50.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

5TH SUMMER SESSION
in
PASTORAL COUNSELING
and
MINISTERING TO THE SICK
July 3 - Aug. 14
• Academic Credit
• Reasonable Costs
• Family Accommodation
Apply to The Registrar
THE SCHOOL OF THEOLOGY
ACADIA UNIVERSITY
Wolfville, N.S.
(Given in co-operation with Andover Newton Theological School of Newton Centre, Mass.)

Quality—Above Everything
SO MUCH MORE FOR SO LITTLE MORE
(Custom-Tailored on the premises)
SKITCH CLOTHES LIMITED
Wilfred Skitch - Tudor Harries
TAILORS — Ladies and Men
137 Church St. EM. 4-4763, Toronto
(Opposite Metropolitan Church)


Artists in Stained Glass
Memorial Windows
SINCE 1856
ROBT. McCAUSLAND LTD.
214 JOHN ST. TORONTO
ESTIMATES ON REQUEST

Send
Your Inquiry for
Pulpit Furniture
to
KRUG BROS. COMPANY
L I M I T E D
Chesley, Ontario

MAAS
Chimes and Tower Carillons
Write
NATIONAL SOUND SERVICES LTD.
1785 Bois Franc Rd., Montreal 9, Que.

PROMPT RENEWAL OF YOUR
SUBSCRIPTION
INSURES UNINTERRUPTED SERVICE

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. On the edge of our city there is a great big community with no church. We know many of the people would like to have a United Church. To whom do they go for help?

A. It's a Presbytery responsibility. Your own minister should be interested in initiating action or bringing it to the attention of the Presbytery.

Q. Should the Lord's Prayer be sung by the congregation or chanted by the choir in a church service?

A. If it must be sung, it should be sung by the congregation.

Q. Is it expected that the National Evangelistic Mission will produce results in real conversions? Have you any proof it will?

A. It certainly is hoped and expected that such results will come. The Crusade for Christ and His Kingdom after the war helped deepen the spiritual life of the Church. In 1946 there were more professions of faith in the United Church than ever before. 1947 saw the greatest number of baptisms.

Q. In our church there is a lot more mid-week activity than there used to be. Is this typical?

A. Yes. Membership in Christian Education through-the-week activities has been increasing steadily again. It was very high during the depression, fell off during the war, and has gone up since. There has also been a rapid rise in other mid-week activities, men's clubs, couple's clubs, and social activities.

Q. How many ordained ministers has the United Church?

A. 3,178.

Q. How many of these are members of the Masonic Order?

A. We have no idea or any way of finding out.

Q. Does the United Church recommend membership in a Masonic lodge for a layman?

A. The United Church has no official or unofficial position on this matter. We do know that many ministers and laymen are members of the Masonic Order.

Q. I have been told that a Presbytery Delegate to General Council must not be advised by a majority of Presbytery how to vote on any particular business to be considered at G. C., i.e., that he has perfect freedom to vote on any issue, according to his personal decision, and without regard to the opinions of the majority of the Presbytery which he represents. Is this true?
If so, how can legislation passed by G. C. be considered democratic?

A. 1. Presbyteries do not appoint or elect delegates to the General Council. Conference elects its commissioners. In practice Conference usually sees to it that every Presbytery is represented. Commissioners are not bound by their Presbytery ideas. If they were, what would be the value of discussion, debate, reports, and prayers for the Guidance of the Holy Spirit?
This is how most legislative bodies function in a democracy. It is a mistaken idea of democracy that an elected representative must be bound by majority opinion back home. If he fails to act according to their opinion and fails to lead them, then they have their democratic right to repudiate him at the next election.

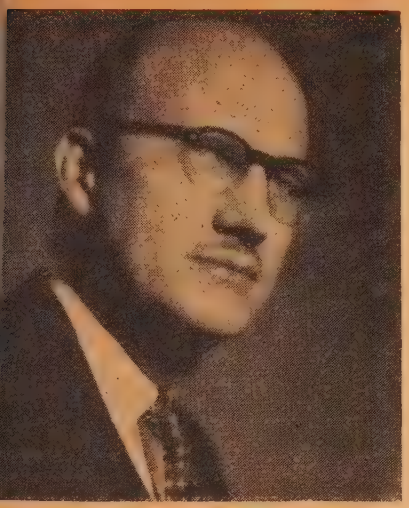
Q. What does IHS mean? "In His Steps," or "In Hoc Signo" from the story of Augustine's vision "In this sign conquer," or the first three letters of Jesus' name in Greek?

A. If they are English, one might stretch the imagination to accept the first. If Latin and accompanied with a cross, maybe the second But usually they are Greek and mean the third.

Q. My impression is that contracts made on Sunday are not legal or binding. How about a marriage contracted on that day?

A. Our lawyer friends tell us that a man would have a hard time securing an annulment on the above grounds. We can't speak for all provinces (Marriage legislation is Provincial) so if it is worrying you, you'd better consult a lawyer.

People



ev. Laton E. Holmgren, who will address the nnual Rally of the Upper Canada Bible Society Walmer Road Church, Toronto, March 6, 1956, 8.00 p.m., is the Secretary responsible for ork in Africa and Asia under the American Bible ciety. During Korean action he worked with the aplains along the front lines and visited POW camps.

Rev. Hector M. Beach, formerly of nch, Ont., has been appointed assistant inister of Frankford Pastoral Charge. He as formally introduced and welcomed by e minister, Rev. Charles E. Clarke, Mr. ngus K. Cranston, the Secretary of the astoral Relations Committee, and Mr. elix Skoutajan, Clerk of Session. His ecial responsibility will be the Batawa mmunity.

Rev. H. S. Cobb and Mrs. Cobb were uests at a farewell party in their honour ven by the St. Enoch's congregation, oronto. After an eight-year pastorate ere, the minister is retiring. Following a rogramme and addresses, Mrs. Cobb was resented with roses, and a large portrait Mr. Cobb was presented to the Church y the Young People's Union. Both guests honour received other gifts and a purse \$400.

Young people from *St. Paul's Church, earst, Ont.,* accompanied by Rev. Bruce anstone, minister, came down to Toronto ecently to attend the Christian Fellowship ervice—a distance of six hundred miles. ince all were interested in continuing in ie work of the Church, they felt the effort o get there was well worth while.

Wedding in India

Cline—Taylor

In a ceremony in the Indore Christian emple, Indore, India, conducted partly in nglish, partly in Hindi, Miss Frances aylor, Missionary Nurse, was united in arriage to Rev. Fred Cline, missionary at Kharua. Dr. R. M. Clark, Union Theological Seminary, and the Rev. Charles Raganath, Indore Christian Temple, officiated. Dr. T. Buchanan gave the bride in marriage. She wore the conventional white wedding gown and veil and carried a muff of red and pink roses. Miss Lillian Johnson and Rev. J. R. Story were attendants. The verandah of the Mission Hospital was the setting for the reception where members of the Mission staff received and entertained 150 guests. The bride's mother made the wedding cake. After a trip to Udaipur Mr. and Mrs. Cline returned to Kharau, where both will engage in missionary work. The bride, a daughter of Mr. and Mrs. G. B. Taylor, Edmonton, is a graduate of Vancouver General Hospital and United Church Training School. The groom, a son of Mr. and Mrs. C. W. Cline, Zelma, Sask., is a graduate in Agriculture from University of Saskatchewan and St. Andrew's College, Saskatoon.

The Bride and Groom School of Howard Park Church, Toronto, is one of the oldest in Canada. It follows the custom of inviting experts to discuss different phases of marriage on six successive Tuesday evenings, and invited couples who may be outside Howard Park congregation. This year's school began February 14th.

he's playing "FAMILY GUARDIAN"...

but real family protection can come only from you!

For Professional Religious Workers Only

Your young "cowboy" may defend his stockade against imagined legions of Indians . . . but your income provides the real key to your family's security—income that must furnish home, food and education!

Protecting your income is as important as earning it! If it is stopped because of your illness or injury, or reduced by heavy medical expenses, you are failing in your family obligation.

How do you protect your vital income?

Easily . . . and at really low premium rates . . . through the "Family Guardian" plan offered by Ministers Life. This complete package assures you and your family of income for food, rent, clothes and other essentials while you are disabled!

And the low cost "Family Guardian" plan also helps pay hospital and surgical bills that reduce savings so fast! Benefits for disability due to accident or confining sickness total \$150 a month for loss of time plus generous hospital and surgical benefits as well.

You are a preferred risk!

You'll be surprised at the low premium rates. For example—if you're between 30 and 35 the cost is only \$23.50 quarterly. Why is the cost so low? Because you, as a professional religious worker, are outstanding in character, intelligence and life expectancy—important considerations that contribute greatly to the low cost premium rates offered by Ministers Life.

Get the "Family Guardian" story—mail this coupon today!

Ministers Life AND CASUALTY UNION
A Mutual Insurance Company
SINCE 1900

THE MINISTERS LIFE AND CASUALTY UNION
38 Bloor Street W., Toronto 5, Ontario

Please send me complete information on your low cost "Family Guardian" plan.

NAME_____

ADDRESS_____

_____

BIRTH DATE_____ DENOMINATION_____

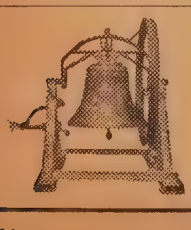
Memorial Stained Glass Windows
LUXFER STUDIOS
162 PARLIAMENT STREET-TORONTO

Young People's Societies act as our Agents for
WEDDING INVITATIONS
and
PERSONAL STATIONERY

Liberal Commission—
Sample Kit Supplied without charge.
BOND ENGRAVERS
Box 700 - - Agincourt, Ontario

New
FLORIBUNDA SWEET PEAS
This glorious new Sweet Pea has heat resistance, long stems and tall vigorous vines, plus the multibloom characteristic. With proper culture they will produce 5 or more large, waved and fragrant flowers per stem.
Floribunda Finest Mixed, Pkt. 25c.
Our 90th Anniversary
Send to-day for our new 1956 catalogue
GEO. KEITH & SONS
LIMITED
124 KING ST. E., TORONTO 1
Seed Merchants since 1866

GLASS
Church Windows Repaired
Re-Leading Storm Glass
ROLAND G. ALDOUS
Serving Ontario Churches
Box 344, Southampton. Ont.



Church Bells
Stoermer Bell & Brass Foundry
Kitchener, Ont.
Bell Founders since 1886
We also buy old bronze bells

The W. M. S. Presidents

Observer Ph

Conference Branch Presidents of the Woman's Missionary Society are full members of the Executive of the Dominion Board. This mid-year they were brought to Toronto for a two-day meeting when, in t light of the changing world situation, matters of policy were brought forward for discussion, as w as the relationship of the Dominion Board of the Woman's Missionary Society, one of three Missi Boards, to the other Boards of the church. From left to right, standing, are: Mrs. W. H. W. Hardwi British Columbia; Mrs. G. H. Villett, Alberta; Mrs. C. C. Ramage, Hamilton; Mrs. A. E. Nour Toronto; Mrs. A. J. Barrett, Newfoundland; Mrs. E. R. Woodside, Maritime; Mrs. T. H. Send Saskatchewan. Seated: Mrs. W. J. Moores, London; Mrs. C. N. Halstead, Manitoba; Mrs. Jo McKillop, President; Mrs. J. H. McKinney, Bay of Quinte; Mrs. E. G. Holtby, Montreal and Ottav

Canadian Presides

Rev. G. Campbell Wadsworth, D.D., Montreal, Que., Chairman of the North American Area Council of the World Presbyterian Alliance, presided at the opening meeting and business sessions in Pittsburg, Pa., Feb. 21-23, presided at the communion service and preached following the concluding business session.

The one hundred delegates present and large congregations heard the President, Dr. James E. Wagner, speak, and the General Secretary of the Alliance, Dr. Marcel Pradervand, report on a tour of native churches and missions of Presbyterian and Reformed origin in Australia, New Zealand and Southeast Asia.

Miss Gertrude Patmore, National Supervisor of The Sunday School in the Home —by Mail and Air, was in Moncton, N.B., recently, where she was associated with Rev. Kenneth Beaton, D.D., in a Radio and T.V. Workshop. Miss Patmore was interviewed by Mrs. Arlene Holder on her programme of Women's Affairs, on CKCW — T.V. Channel 2, Moncton, and over the Maritime C.B.C. Radio Network by Joan Marshall. She was also a guest of the Moncton Branch Canadian Women's Press Club at a dinner in the home of Mrs. Doris Ayling.

Americans to Russia

A deputation of eight U.S. Protestant leaders will make a ten-day visit to Russia in March for conversations with Christian leaders of the Soviet. Selected by the National Council of Churches and sponsored by that body, the deputation includes members of Baptist, Methodist, Presbyterian, Congregational Christian and Episcopal Churches. Rev. Eugene Carson Blake, President of the National Council, will be the leader.

The visit will mark the first phase of the two-way visit that will bring Russian churchmen to the United States in June.

Dr. Florence Murray, well-known W.M medical missionary from Korea, was guest on "Tabloid" the popular CBLT-T feature, where she was interviewed and t something of the work of her hospital Seoul. Televised also was a portion of morning service at Trinity Church, Smit Falls, Ont., Rev. J. A. Pue-Gilchrist, mi ister, when Dr. Murray's sermon subj was "Korea Today." She also lectured the on her work, and spoke at an open sessi of the Church School.

Fill the Cupboards

Good used clothing for Overseas Relief is urgently needed to fill the cupboards of the Relief Depots. If you live in Manitoba, Saskatchewan, Alberta or British Columbia, clothing should be sent, with money (10 cents per lb.) for shipping charges, to Welfare Industries, 111 Victoria Drive, Vancouver 6, B.C. (Note new address.) From Ontario and the Eastern Provinces, clothing should be sent to United Church Overseas Relief Depot, 100 Simcoe Street, Toronto 1, Ontario, and money for shipping charges to Overseas Relief Committee, c/o Dr. V. T. Mooney, Treasurer, 410 Wesley Buildings, Toronto 2 B, Ontario.

Mr. Hugh Simpson sat in a pew with wife at a recent evening service of John's Church, Vancouver, Rev. Kei Woolard, minister, for the first time twenty-eight years. He was the man behi the scenes, and as Church Officer duri all that time he was too busy keeping thin running smoothly to come "out fron Through bad times and good Mr. Simps was on the job, and now he has retired. one knows the congregation better th he, and to show their appreciation th presented Mr. and Mrs. Simpson with console T.V. set, $200.00, a hand-letter inscription, and an appointment as a Chur Steward. Their son, Joe, has been organ of St. John's Church since 1948.

ustralia Welcomes orld Council

ecutive Calls First Southern misphere Meeting

ALL, popular Queen Salote of Tonga . was among the officials of church and te who attended the welcoming service the Showgrounds in Sydney, Australia, the Presidents, Executive Committee mbers and staff personnel of the World uncil of Churches on February 4th. The een, an ardent church woman, came to stralia for the occasion, the first ecumen- al meeting ever to be held in the southern misphere. Public interest was very high d 40,000 spectators crowded the grounds r the service. Officials of State took part, cluding Prime Minister R. G. Menzies, e Governor and Premier of New South Vales, General Northcote, and Mr. J. J. ahill, and the Lord Mayor of Sydney, the on. P. H. Hills.

The major theme of the meetings held t Gilbulla, near Sydney, was "A Christian trategy for South-east Asia."

The military transport unit, set up for he Australian visit of Queen Elizabeth, vas put into operation again and a fleet of he finest cars was made available in order hat the twenty-three leaders could keep heir packed schedules of speaking, preach- ng and conference engagements. It was stimated they would travel more than 20,000 miles, by car and plane mostly, in he six states of the Australian Common- vealth.

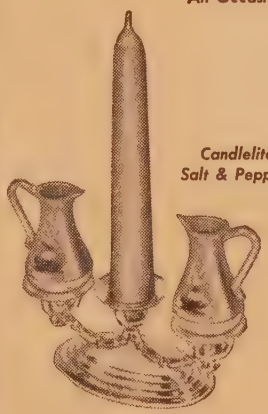
New Appointment

Dr. S. MacLean Gilmour, former Principal of Queen's Theological College and Professor at Queen's University, has received appointment as Norris Professor of New Testament, Andover Newton Theological School, Congregational and Baptist Theological College at Newton, Mass., affiliated with Harvard University. Effective Sept. 1, 1956, Dr. Gilmour will succeed Dr. Paul Minear. At present he is Visiting Professor of Religion at Randolph-Macon Women's College, Lynchburg, Va.

Rev. Neville V. Scarfe, Dean of Education, University of Manitoba, gave the Armstrong Lecture, 1955-56, on "Education and Morals" in Victoria College Chapel, February 15th, 1956.

DeLuxe All Occasion

Parchment Luxury All Occasion



Candlelite Salt & Pepper

THESE ATTRACTIVE ALL-OCCASION CARDS AND NOVELTIES WILL HELP YOU EARN

EXTRA MONEY

FOR YOURSELF OR YOUR CHURCH GROUP

It's easy and it's profitable. Show these and other beautiful card assortments to your friends and neighbours. You'll get big orders and repeat orders all year round.

Many agents earn $100.00 and more this easy way. With the liberal profit you receive, there is no limit to the money you can earn.

Start right now! Mail coupon to-day and get complete information and samples on approval. It's your first step in making some extra money that can be used for so many things.

Convenient terms are extended to all organizations and church groups making it easy to finance their purchases.

ALL OCCASION CARDS • EASTER CARDS • STATIONERY
CORRESPONDENCE NOTES • GIFT WRAPPING ENSEMBLES
CHILDREN'S BOOKS • CHRISTMAS CARDS
AND MANY OTHER NOVELTIES

FILL IN AND MAIL COUPON TODAY

MONARCH GREETING CARD CO. Mar. 1, 1956
Dept. U-O. 47 EAST AVE. N., HAMILTON, ONT.

Please send me your 1956 Spring Catalogue, full particulars and samples on approval.

Name .....

Address .....

This enquiry is on my behalf ☐

This enquiry is on behalf of a Church Group, Organization or Club ☐

Name of Group, etc. .....

WANTED:

YOUNG WOMEN

To enlist in the service of God under the Church for Canada or Overseas

TEACHERS, NURSES, DOCTORS, SOCIAL WORKERS, EVANGELISTS, DIRECTORS OF CHRISTIAN EDUCATION, MINISTERS' ASSISTANTS NEEDED.

Talk with your minister.

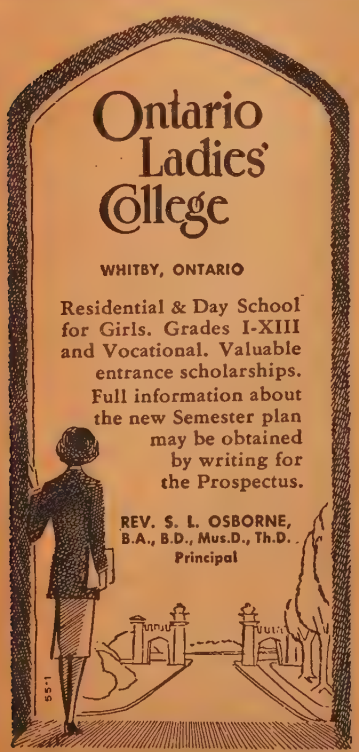
Watch for news items in THE OBSERVER.

Write

The Personnel Secretary for Women Workers,

299 Queen Street West,
Toronto 2 B - - Ontario

CHOIR GOWNS · PULPIT ROBES
· LEGAL ROBES
WRITE
D. Milne
MArquette 5515
2011 Union Ave. MONTREAL, CANADA
COLLARS STOLES SURPLICES VESTOCKS
ACADEMIC ROBES AND HOODS


Ontario Ladies' College
WHITBY, ONTARIO
Residential & Day School for Girls. Grades I-XIII and Vocational. Valuable entrance scholarships. Full information about the new Semester plan may be obtained by writing for the Prospectus.
REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D. Principal

RACE BARRIER

(*Continued from page* 11)

that the board "deplores such acts of racial discrimination as have occurred in several centres;

"Calls upon all members and courts of the United Church to exercise concern about the principles of brotherhood and a strict recognition of the laws of the land wherein such principles are enunciated.

"Urges church people to offer friendship to new Canadians irrespective of race and country of origin and endeavour to make them feel at home in the social life and institutions of this land.

"Urges provincial governments to enact legislation to restrain all overt acts of discrimination regarding employment or membership in trade unions and other societies."

Obligation on Individuals

All this is good, and desirable. But race relations is a personal thing, and the responsibility rests with the individual. In a special message for Race Relations Sunday, Dr. Eugene Carson Blake, president of the National Council of Churches, (U.S.A.), places four obligations upon individual Christians:

1. Examine in the light of the Gospel their attitudes and behaviours regarding race relations and commit themselves to carrying out their Christian responsibilities.

2. Work to eliminate racial segregation from their local churches and from their denomination.

3. Exhibit firm behaviour patterns of acceptance when the question of a racially inclusive fellowship is discussed in the church and when the first persons of another race visit or are received into the church.

4. Find out what their churches, their denomination and other agencies in the country are doing to improve race relations and then participate in that programme.

PRUDENCE

(*Continued from page* 17)

retreats are so popular that they have become a problem. Twenty to thirty is considered the maximum number for a successful retreat, but even with a programme of eight retreats last year, Five Oaks finds its registrations running well above that maximum. There were almost eighty people at this retreat and for many activities it was necessary to divide the crowd into smaller groups.

The leader was Dr. William Hordern, graduate of the University of Saskatchewan and St. Andrew's College, now professor of religion at Swarthmore College, and author of the excellent book, *A Layman's Guide to Protestant Theology*. In four addresses he illuminated the Christian doctrines of Man, God, Sin, and the Church, proving that it is possible to make theology intelligible and immediately relevant.

After worship on Friday evening we observed silence until after breakfast on Saturday morning. I had heard that this was usual at a retreat so I was ready for it and willing to test its therapeutic value. The pre-retirement silence consisted of greeting strangers in the washroom with self-conscious smiles and of saying, "May I borrow your soap because mine is in my suitcase?" without making a sound. There was utter post-retirement silence. In the morning there were more self-conscious smiles but fewer wordless conversations because we all remembered to take our soap to the washroom. The Benedictine silence is a time-honoured institution and although it was awkward at times for us neophytes there were obvious advantages. We were spared the effort of unnecessary conversation and in the morning we could

(*Over*)

Hamilton Strikes a Blow

"In the annals of Hamilton City, January 4th, 1954, may be referred to as a day of great victory — of victory over prejudice, ignorance and false pride. For in the population of over two hundred thousand people there is but a sprinkling of colour, some say 500 souls, others nearer 1,000. Segregation is not tolerated, therefore there is no census to tell us. Those who voted John Christie Holland their Man of the Year were white men and women, and it was the first time in the Dominion of Canada that a Negro had received such recognition."

So writes Jessie L. Beattie in *John Christie Holland* (The Ryerson Press, Toronto, $3.50), biography of Hamilton's famed and much-loved Negro pastor and railway porter, who was named the city's Man of the Year two years ago.

The Rev. John Holland was a remarkable man. As a Hamiltonian I had often heard of him and his work, but the privilege of meeting him was never mine. The influence of his life, love and Christian witness will long be felt in Ontario's "Ambitious City."

This is a good book—interesting, educational, helpful, inspirational. Its early pages briefly but adequately tell of the beginnings of the slave trade, the operations of the famed Underground Railway through which thousands of Negro slaves escaped to Canada, and the trials and troubles of the minority people establishing themselves in a free land. Most of its 169 pages are devoted to John Holland himself, who went to his reward soon after being honoured by his fellow citizens, following a life of selflessness and devotion to God and his fellow men.

John Christie Holland—Man of the Year is a book I'm going to keep around for a long time. It's a book I want my family and friends to read. It's a book that should be read by many thousand Canadians.

—E. L. Homewood.

quietly and meditate without wondering
ne next person to come into the room
ld slap us on the back and shout,
ell, did you fall out of that top bunk
night?"

Ve had three reading meals at our
eat. During a reading meal there is
conversation, and while platters and
ls bump the table and knives and forks
ter quietly, someone reads aloud—from
book by Brunner in our case. After
ing Emil Brunner for three meals I
nd him still too hard to digest with my
at and potatoes. Half way through the
ond page of dinner the fellow beside me
dged me and pointed in an easterly
ection. I smiled pleasantly and passed
n the gravy. He didn't seem to want
gravy, and after I had passed him the
at, potatoes, bread, butter, cream, sugar,
d pickles, and had refilled his water
ss, he stood up in his place and reached
wn the table for the salt. By this time
e reader had left me so far behind that
couldn't catch up, so I lapsed into a
omy reverie and wondered how far it
s from the dining room to the Grand
ver and if it would be possible to pitch
e book that far. Everybody else at the
treat thought the reading meals were just
e, so the fault must have been mine.

People came to the retreat because they
re tired, or burdened, or looking for
swers, because their lives were cluttered
simply because they wanted new
rength with which to meet the common
und. And it is only as one looks back on
ch an experience that one appreciates
w great a privilege it was to have been
part of that Christian community.

OVE AND CHERISH

(*Continued from page* 18)

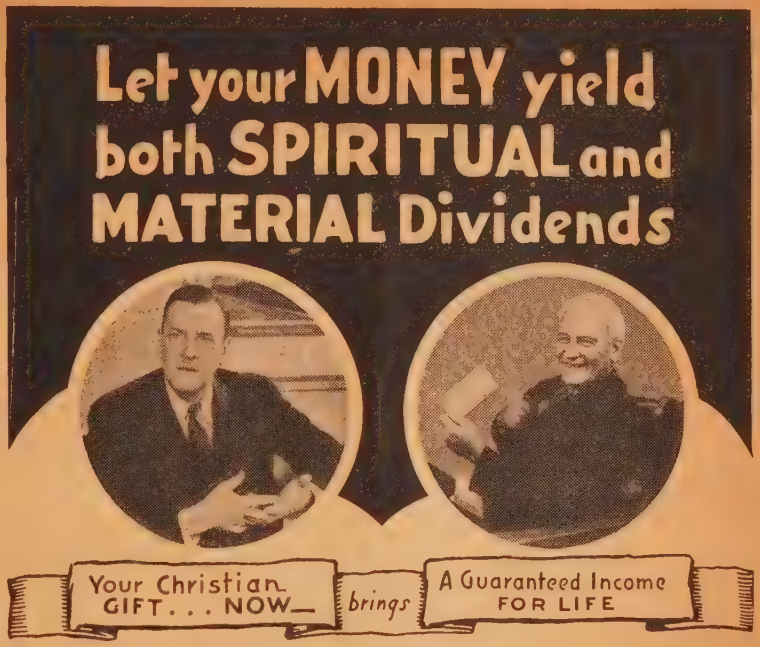
the 1955 school. "Finances are usually
scussed in a general way between a
uple but not on the same level as after
lecture.

"Dr. Cunningham's talk is so open and
ank that all feeling of restraint goes,"
ntinues Mrs. Noordhof. "It is possible
have better discussion in the group than
ith just two individuals alone. Where
ere is guided discussion under competent
adership knowledge unfolds. Through the
scussion young people learn the real
eaning of marriage.

"The marriage school points up the need
r guidance from a Higher Power and
e necessity for spiritual expression in
ur daily lives."

Mrs. Noordhof also found that she
joyed hearing the lectures again after a
ar of marital experience.

Mrs. Noordhof's remarks give testimony
Mr. Patterson's effort to ensure suc-
ssful marriages. By teaching a mature
proach to marriage St. Andrew's United
hurch in North Vancouver is fulfilling a
ecessary and important function in the
mmunity.


Let your MONEY yield both SPIRITUAL and MATERIAL Dividends
Your Christian GIFT... NOW—
brings
A Guaranteed Income FOR LIFE

Are you concerned about an assured income for later years? Do you long to be able to give more liberally to the Church of which you are a part? You will find a satisfying answer to both desires in

THE ANNUITY PLAN

of

The UNITED CHURCH of CANADA

How It Works:

If you have funds available for investment, and would like to devote them to Christian work, but depend on interest returns for your regular income—

—you may make a gift of money to the United Church, and draw from that gift a life income—composed of earned interest, plus a part of the principal.

The remaining capital fund will be invested in the lives of others.

What It Does:

Your gift yields a rich spiritual harvest, and lives on to maintain either the work of the Church as a whole, or any specific project you name.

For yourself, it *guarantees* a permanent income, which is backed by the resources of the United Church.

Your cheque comes regularly and releases you from investment worries.

This is a sound, safe investment. There is no nobler use to which your capital may be devoted. You give — and receive — richly.

This Coupon will bring you Fuller Details

B

THE TREASURER, The United Church of Canada,
299 Queen Street West, Toronto 2 B, Ontario.

Without obligation, kindly send me further information regarding the ANNUITY PLAN of the United Church.

Name .....

Address .....

GLOXINIAS

Keith's Large Flowered Gloxinia Tubers–50¢ each, 3 for $1.35 post-paid. Red, Blue, Pink or White.

Our 90th Anniversary
Be sure and get our 1956 catalogue. Send for your copy to-day.

GEO. KEITH & SONS
LIMITED
124 KING ST. E., TORONTO 1
SEED MERCHANTS SINCE 1866

Clerical Robemakers
SINCE 1842

for the Clergy–

PULPIT ROBES
PREACHING SCARVES
ACADEMIC HOODS
CLERICAL COLLARS

and

STOCKS

HARCOURTS
LIMITED
103 King St. W. Toronto

MEMORIAL
STAINED GLASS
WINDOWS

SMITS & RAMSDALE STUDIOS
442 Sherbourne St., Toronto, WA. 4-1565

Scholarship Awarded

The Kaufman Scholarship has been awarded to Miss Eleanor Gamble, Director of Christian Education, Kingsway-Lambton Church, Toronto. A graduate of the United Church Training School, she attended McMaster University and graduated in Arts from Victoria University, winning the Prince of Wales medal. She has done some writing in the Junior field, is an Instructor in Handicrafts and Assistant in Field Work Supervision at the Training School. Miss Gamble plans to study in Great Britain and on the Continent.

Churchmen's Seminar

The Committee on the Church and International Affairs of The United Church of Canada sent eight ministers and laymen to Washington for a "Churchmen's Seminar" February 7-10. These included Professor Charles Hendry, Director of the School of Social Work, University of Toronto, the Chairman of the Committee; Dr. E. M. Howse; Dr. J. R. Mutchmor; Rev. Angus McQueen; Rev. George Goth; Rev. Earl Lautenslager; Rev. A. Leonard Griffith; Dr. Stewart Allen.

Mark Anniversary

To commemorate the 75th anniversary of the founding of *Christian Endeavor* many groups held special celebrations. The theme for the week, January 29th-February 5th, was "Our Citizenship Under God." Features were outdoor advertising posters on highways and streets of Canada and the U.S.A.; radio and television broadcasts, local union rallies. Rev. Earle W. Gates, Derby, New York, is President of the International Society, and Dr. Daniel A. Poling, New York City, heads the World's Christian Endeavor Union, composed of the International Society and 50 National Unions.

Mrs. A. Welsh has been elected an honorary elder and member of the session of the St. James, Man., Church to mark her long and faithful service to the congregation.

The Women are First

Three women's church groups in the U.S.A. have given the first three gifts towards the $750,000 headquarters building fund of the World Council of Churches at Geneva.

Before the announcement of the Fund was officially made in the United States, the Women's Auxiliary of the National Council of the Protestant Episcopal Church voted $10,000 for the fund as a memorial to Elizabeth Sibley (Mrs. Edwin Allen Stebbins), a life-long champion of the ecumenical movement, who died just as she finished reporting on Evanston at a service in Rochester. Later the United Lutheran Church women holding their triennial meeting at Cleveland took a offering and handed over $1,000 to th United Lutheran Ecumenical Board. O January 14th, 1956, the Women's Divisio of Christian Service of the Methodis Church authorized a gift of $25,000 i honour of their President, Mrs. Fran Brooks. This gift was earmarked for us in the building of the library and will b designated as the "Laura Jean Brook Library Fund."

The first building to be erected wi probably be the office building to house th badly-overcrowded staff. It is hoped t obtain the required $750,000 before 195 the tenth anniversary of the Amsterda Assembly.

Concern for Others

H. G. Wells, in his *Outline of Histor* commented that, in the story of mankin unselfish concern for others is a relativel new idea and a mark of developing civiliz tion. "We have seen that idea," he write "become vivid as a beacon . . . in th teaching of several prophets; most clearl of all, in Jesus of Nazareth."

This distinctly Christian idea finds on of its finest expressions in the making of Will. The thoughtful Christian, with concern even for generations unbor ensures for them the continuance of th Church's ministries.

Grateful acknowledgment is made of th following bequests, notice of which wa received in the period October 1st t December 31st, 1955:

Estate of Dr. Frederick John Anderson, Toront Ontario, $1,000 for work in India.

Estate of Harold Murray Armstrong, Shelburn Nova Scotia, $400 for the Missionary and Mai tenance Fund.

Estate of Arthur Brown, Toronto, Ontario, on fifth of the residue to the Missionary and Mainte ance Fund for use in Ontario.

Estate of Andrew Lindsay Brown, Broadvie Saskatchewan, $500 for the Missionary and Mai tenance Fund.

Estate of Edward James Corkill, Napanee, On $300 for the Pension Fund.

Estate of Regina Chisholm, Toronto, Ontari $10,000 for Home Missions in Ontario, and all t residue for Home Mission hospital work in Ontari

Estate of Mrs. Louie M. Griffith, Hamilton, On $2,000 for the Missionary and Maintenance Fu for use in Ontario.

Estate of Robert Hambleton, Simcoe, Ontari all the residue to The United Church of Canada.

Estate of Mrs. Annie Blanche Ingham, Saskatoo Saskatchewan, $100 for the Missionary and Mai tenance Fund and $100 to The United Church Canada for Oliver Lodge, Saskatoon.

Estate of Joseph Young Keyes, Windsor, Ontari $500 to the General Fund of The United Chur of Canada.

Estate of William Gordon Lang, Toronto, On $500 for Home Missions.

Estate of Stephen Wesley Moore, Toronto, On one-third of the residue for the Retired Ministe Pension Fund.

Estate of G. Alma Matheson, Grand River, No Scotia, $500 for the Ministers' Pension Fund.

Estate of Rev. John Macartney, Baysville, On $200 to the Missionary and Maintenance Fund.

Estate of Mrs. Cora M. Pilkey, London, Ontari one-third of the residue to The United Church Canada.

Estate of Mary L. Ross, Woodstock, New Brun wick, all the residue for the Pension Fund.

Estate of Miss Elizabeth Jean Rannie, Brighto Ontario, $100 for the Missionary and Maintenan Fund.

Estate of Miss Hannah Wales Sheppard, Toront Ontario, $500 to The United Church of Canad and $500 to the Ina Grafton Gage Home.

V. T. MOONEY,
Treasure

Churches

The French Protestant congregation of *mur,* organized 80 years ago, and those hin a sixty-mile radius, *Gramont-Brook-e Lac les Plages, Duhamel and Lac poléon,* are exerting an influence upon community that is deep and will be g-lasting. The families at Lac Napoléon, o are more than forty miles from the irest Protestant church, intend to build mselves a chapel and have a cemetery their own.

Carlton St. Church, Toronto, of which e President of Toronto Conference, Rev. mes M. Finlay, D.D., is minister, cele-ated the 23rd anniversary of its radio nistry on February 5th. Dr. Finlay told mething of the effective work done over e years, and it was learned that 35,000 ople listen to the Sunday morning broad-sts. This radio ministry was started when ev. E. Crossley Hunter, D.D., was min-er at Carlton, and Dr. Finlay carried on hen he became pastor.

The new *Christ Church, Clarkson, Ont.,* ev. R. G. Oliver, minister, was officially ened and dedicated on February 1st. The 32,300 building seats 500, and there are mple Sunday School facilities in the hristian Education wing.

Knox Church, Vancouver, B.C., Rev. S. . Woolfrey, minister, in response to a rowing need has introduced three addi-onal activities into its Youth Department: ie Hi-C programme for teen agers (now) in number), the Junior Mission Circle nd Knox Play School.

Squamish, B.C., Church, a Mission field or many years, under the leadership of ev. John R. Hewitt, Retired Supply, uring five years of steady growth in the ommunity, moved the church building to new site and last year decided to become elf-supporting. It called Rev. A. O. IcNeill, and under his leadership the nurch has continued to expand. Two unday School sessions have been found ecessary.

St. James Church, Ottawa, Ont., Rev. R. . McLauchlin, minister, recently dedi-ated extensive renovations to Church hall, iving added accommodation, a new church arlour with kitchen annex, a small chapel, ew washrooms, and an entirely new ntrance. Rev. J. Lorne Graham, Chairman f the Ottawa Presbytery, conducted the eremony.

Grace Church, Lloydminster, Sask., Rev. . R. Smith, minister, at a recent service urned a mortgage, Mrs. C. G. Davidson fficiating with assistance from Messrs. C. . Moxley, W. H. Elkington, Colin Wright, . T. Sprake and F. L. Dickout. Rev. E. N. Iorrison, McDougall Church, Edmonton, former minister, was guest of honour.

Vancouver Heights Church, North Burnaby, B.C., Rev. N. Dermott McInnes, minister, dedicated and opened their new Christian Education Unit. The approximate total cost of the undertaking, including the site, was $90,000. Rev. G. H. Hamilton, D.D., President of Conference, conducted the dedication service.

Christ Church, Lyn, Ont., Rev. W. B. Thorneloe, minister, in reporting upon its 80th anniversary, draws attention to the fact that it dedicated its building with the name "Christ Church" in May, 1875.

Death Notices

MRS. J. A. LOUSLEY died in Orangeville, Ont., Dec. 23, 1955. The former Effie Amelia Wilkinson was born and educated in Brantford. She married in 1900 and with her husband, Rev. J. A. Lousley, served seven Manitoba charges, including God's Lake and Norway House. They retired in 1940 and have lived most of the time since in Ontario. Mrs. Lousley is survived by her husband and seven children: A. W. Lousley, Winnipeg; Mrs. A. E. Boggiss, Port Credit; Mrs. H. L. Boyer, Bagot, Man.; Hugh Lousley, Creston, B.C.; B. W. Lousley, Vancouver; Dr. Helen Cairncross and Miss Florence Lousley, Reg.N., Orangeville, Ont.

REV. LORNE CHESTER McROBERTS died January 28, 1956, aged 77, as the result of a train-car accident. Born in London Township, Ont., he was ordained by the Methodist Church in 1909 and that year married Lillian Gundy, who predeceased him in 1942. They served Hill Street Church, London, Kintore and Corinth before ill health caused his retirement in 1919. Mr. McRoberts engaged in business and farming and returned to the active ministry in 1945 and served the charges of Wellburn, Wellandport, Port Rowan and Sherkston. He is survived by his wife, Jane A. Nelson, two daughters, Mrs. D. I. Macleod, Oshawa, and Eleanor, London; two grandchildren.

MRS. A. CHESLEY LeGROW, wife of Rev. A. Chesley LeGrow of Pearen Memorial Church, Toronto, died on January 7, 1956, in her 56th year. Miriam Pike was born in Newfoundland and taught school there before going to Revere, Mass., where she married, Mr. LeGrow being minister of First Congregational Church there. Returning to Canada she worked with her husband on mission fields in Manitoba, community houses in Nova Scotia, and also in London, Ontario, then to British Columbia for a term, and on their return to Ontario, four years on the Highgate and Lees pastoral charge before coming to Pearen Church. She is survived by her husband, and sons, Wilfred and Lloyd. Interment was in Prospect Cemetery.

When visiting
TORONTO
Stay at a Temperance Hotel
Frontenac Arms
HOTEL
Pleasant, cordial atmosphere. Centrally located. No alcoholic beverages served.
DINING ROOM
AMPLE PARKING
Write for Rates and Reservations.

HOPE HOUSE, GREAT PETER STREET, WESTMINSTER, ENGLAND.

YOUR SUPPORT
of Our Advertisers in THE OBSERVER
Would Be Appreciated.

your
partner
in helping
Canada grow
The BANK of
NOVA SCOTIA

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. - - TORONTO

CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
159 Bay Street, Toronto 1, Canada
Gordon T. Miles, F.C.A.
James C. Fox, C.A. Leonard E. Johnston, C.A.

CEMETERIES AND CREMATORIA

TORONTO CREMATORIUM
200 Winchester Street - Telephone WA. 3-7911
Operated by Trustees of
THE TORONTO GENERAL BURYING GROUNDS
NON-SECTARIAN
CREMATION IS INEXPENSIVE
WRITE FOR BOOKLET

Bates & Dodds
FUNERAL SERVICES LIMITED
A. E. RAPER, President & Managing Director
H. A. MORDEN, Vice-President
Queen St. W. at Strachan Ave., Toronto 3,
Telephone, EMpire 3-0681

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Carrot River Pastoral Charge, Prince Albert Presbytery, becomes vacant July 1st. Interested ministers please write Mr. C. C. Ainslie, Carrot River, Sask.

Florence - Rutherford Pastoral Charge, Lambton Presbytery, a six-point charge with student assistant, vacant June 30, 1956. Interested ministers write Fred Fansher, R. R. 2, Florence, Ontario.

Turin - Botany United Church Charge, Kent Presbytery, Kent County, will be vacant June 30th. Interested ministers please write the Secretary of Pastoral Relations Committee, James Gardiner, R. R. 3, Thamesville, Ontario.

Drumbo - Richwood Pastoral Charge, Oxford Presbytery, vacant June 30, 1956. Interested ministers please communicate with Victor Stotesbury, Pastoral Relations Secretary, R. R. 2, Drumbo, Ont.

Silverton United Church, a three-point charge in Birtle Presbytery, requires the services of an ordained minister commencing July 1st. Write Mrs. M. S. Coulter, Silverton, Man.

Rosedale, B.C., three-point charge, will be vacant July 1st, 1956. Interested ministers please write Mrs. J. Bernard, Secretary, Box 21, Rosedale, B.C.

Pelly - Maloneck, three-point pastoral charge, Kamsack Presbytery, vacant June 30th. Interested ministers please write to R. K. Getty, Pelly, Sask.

The pulpit of St. Paul's United Church, Walkerton, Ont., will be vacant July 1st, 1956. Interested ministers please write J. M. Game, Secretary, Walkerton, Ontario.

Mimico, Ontario, Wesley Church pulpit will be vacant on June 30th due to retirement of the minister. Would interested ministers please write to the Secretary of the Pastoral Relations Committee, Mr. L. W. Clark, 37 Albert Ave., Mimico, Toronto 14, Ont.

Newly-formed Scugog charge seeks minister. Those interested write Leslie Smith, R. R. 2, Port Perry, Ontario.

Aberdeen-Vonda, two-point charge, will require the services of an ordained minister July 1st, 1956. Interested ministers please write Mrs. Kathleen Gordon, Aberdeen, Sask.

Sandford - Zephyr, three-point charge, Toronto East Presbytery, will be vacant June 30th. Interested ministers please write Oscar Silversides, Zephyr, Ontario.

Delisle Pastoral Charge, three-point, will become vacant June 30th. Interested ministers please write C. D. Ryan, Secretary Official Board, Donavon, Sask.

Francis, Sask., Regina Presbytery, vacant in June. Minister retiring. Interested ministers write Mr. Don. Buchanan, Francis, Sask.

Present minister, Trinity United Church, Merritt, B.C., retiring June 30th. Ordained minister required for this four-point charge July 1. Ministers interested please communicate with Robert M. Taylor, Recording Steward, Box 207, Merritt, B.C.

Provost United Church requires an ordained minister immediately. Interested ministers please write Mrs. A. Thorp, Recording Steward, Provost, Alberta.

Westminster United Church, a two-point charge at Thamesford, pulpit vacant July 1st, 1956. Interested ministers please communicate with Murray Rutledge, R. R. 2, Thamesford, Ontario.

Plattsville United Church, a two-point charge in Oxford Presbytery, requires an ordained minister July 1st. Write to John H. English, Plattsville, Ont.

Wardsville - Newbury - Cairo Charge, Middlesex Presbytery, vacancy, beginning July 1st. Minister retiring. Ministers interested contact Mrs. Bruce Dill, R. R. 1, Wardsville, Ontario.

Kelwood-McCreary, a four-point charge, requires the services of an ordained minister commencing July 1st. Write to A. J. M. Poole, Kelwood. Man.

Gravelbourg - Bateman Pastoral Charge, Assiniboia Presbytery, vacant June 30, 1956. Interested ministers please write R. H. Furber, Box 184, Gravelbourg, Sask.

Minister required for six-point charge near Hamilton, Ont., by July 1, 1956. Those interested please write Mr. Leslie Thomas, R. R. 1, Stoney Creek, Ont.

Kapuskasing United Church, Cochrane Presbytery, vacant June 30, 1956. Interested ministers please write J. A. McDonald, Secretary, Pastoral Relations Committee, P.O. Box 622, Kapuskasing, Ontario.

The three-point pastoral charge of Airdrie, Alta., is now vacant. Interested ministers please communicate with Mr. L. Farr, Airdrie, Alberta.

St. Paul's pastoral charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ontario.

The Fitzroy pastoral charge in the Ottawa Presbytery is vacant. Four-point charge with three preaching points per Sunday. Interested ministers please write to Hugh Baird, Fitzroy Harbour, Ont.

Ministers' Wives

The United Church Ministers' Wives' Association of the Toronto presbyteries will hold a Spring Luncheon at Bathurst St. United Church, Toronto, on Monday, March 19th, at 12.45 p.m., to which all ministers' wives, active and retired, ministers' widows and missionaries are cordially invited. The guest speaker will be Miss Jane Scott, Religious Columnist.

MRS. ROY HICKS, *President.*
MRS. GEORGE RACKHAM,
Corresponding Secretary.

Minister's Address

Capt. Harold J. Robbins, Chaplain (P.), 950 Clent St., Esquimalt, B.C.

THE UNITED CHURCH OBSERVER

Every Family Plan

Honour Roll

Elginburg, Ont.
Quarryville Church, Blackville, N.B., Charge
St. Joseph Island, Ont.
Humbercrest Church, Toronto
Humboldt, Sask.
Imperial, Sask.
Iona Church, Fingal, Ont., Charge
Chatham, N.B.
Luseland, Sask.
Attwater Church, Dubuc-Waldron, Sask., Charge
Hillview Church, Reston, Man., Charge
Prairie Grove Church, Halkirk-Gadsby, Alta., Charge
Charlo, N.B.
Edenvale Church, Minesing, Ont., Charge
Appleby Church, Appleby-Nelson, Ont., Charge
Nelson Church, Appleby-Nelson, Ont., Charge
Dereham Centre Church, Dereham-Verschoyle, Ont., Charge
Fillmore, Sask.
Silton Church, Longlaketon, Sask., Charg
Squamish, B.C.
University Hill Church, Vancouver
Yarmouth Centre Church, St. Thomas (Suburban), Ont., Charge
Townline Church, St. Thomas (Suburban) Ont., Charge
Burkholder Church, Kenilworth Church, Hamilton, Ont., Charge
Inkerman, Ont.
Denbigh Church, Denbigh-Matawatchan, Ont., Charge
Wascana Church, Lumsden, Sask., Charge
Hazenmore Church, Aneroid, Sask., Charg
Ponteix Church, Aneroid, Sask., Charge
Laurier Avenue Church, North Bay, Ont
Forest Mills Church, Roblin, Ont., Charg

Memorials

Westboro Church, Ottawa, Ont., Rev. F. J Joblin, minister, dedicated a chalice and pat at a recent Sunday morning service, in memory Mr. and Mrs. Allan Thompson, the gift of th family.

Corrected Figures

Dear Sir: In my article in the issue Feb. 15 I trusted too much to my memo when I indicated that the number of Ara refugees in Jordan was 580,000. Offici figures, published in the *United Natio Review* (December, 1955) give the numb in Jordan as 499,606. In Gaza, another h spot on the border, there are 214,601 add tional refugees. The aggregate total of Arab refugees, including those in Leban and Syria, is 906,609.

C. E. Silco

Publishing House Notes

The Cross in the Old Testament

This is the title of a book just recent published both in Great Britain and t United States. It is written by the la Professor H. Wheeler Robinson, and co sists of three brief classical studies by th distinguished British scholar: *The Cross Job; The Cross of the Servant; The Cro of Jeremiah.* The author takes these thr sections of the Old Testament which a concerned with the problem of sufferi and shows how each contributes to t answer that is given in the Cross of Chri Actually these are brief but quite compr hensive studies of the respective passag They will provide most satisfying readi for anyone who wishes to understand the parts of the Bible better. And they provi admirable material for ministers who wi to deal with the problem of suffering duri or following the season of Lent.

The Cross in the Old Testament,
192 pp. $2.10.

The Book Stewar

ERSONAL SERVICE DEPARTMENT

CLASSIFIED RATES

cents per word. Minimum charge, one dollar insertion. Four consecutive insertions for the of three. Display heading, fifty cents per tion for first line and thirty cents for each ional line.

Closing Date 3 Weeks Previous to Issue

IE UNITED CHURCH OBSERVER
9 Queen St. West, Toronto 2-B, Ont.

ACCOMMODATION AVAILABLE

"FAITH HAVEN"

RIST is the Answer – Christian Faith Home Accommodation–Personal Counselling–Creative vities. Haven for those frustrated and discour-. Address R. R. 1, Ingersoll, Ontario. Telephone R. T. F.

CCOMMODATIONS for elderly ladies in private home, with best of care and attention. -furnished rooms and sitting rooms. One acre beautiful lawns. Monthly rate $100.00. For er information telephone Mutual 2,300. Write . John Gregerson, R. R. 3, Gregory Road, St. arines, Ont.

ARTICLES FOR SALE

HURCH LIGHTING SPECIALISTS

Designs and Estimating Free

THE COLONIAL LIGHTING CO.

192 Port Colborne, Ontario

OWNS–choir and clerical. Samples and prices –no obligation. Mallabar Costumer, 375 grave St., Winnipeg 2, Manitoba.

mm. Ampro Projector, Beaded screen 60" x 72", splicer, extra lamp, tubes, exited . ALL LIKE NEW. A bargain $350.00. Money led for building. Write Fred Wakeling, Flinton, rio.

OOKS for sale. Rare, Fine, all ages, all languages. We also buy libraries. Especially ested libraries of retired clergymen. R. A. and an Davies, 4559 Harvard Ave., Montreal, Que.

ULPIT and three chairs, solid oak, leather upholstered, excellent condition. $125.00. Rev. G. Tipple, Tilbury, Ont.

ARTICLES WANTED

OOD used piano, Moraviantown Indian Mission. A. D. Lehman, Wallaceburg, Ontario.

ASSISTANT MINISTER WANTED

OR Religious Education Counselling and Pastoral visitation in Toronto Church. Apply Box 1210, UNITED CHURCH OBSERVER.

ASTORAL Assistant for July 1st or thereabouts for Mount Royal United Church, Montreal. uld be minister just retired or retiring with some n or city experience. Share preaching occasion- Write minister-elect, Rev. Arthur Organ, 110 pect St. S., Hamilton, Ont.

ASSISTANT TO MINISTER WANTED

ORONTO suburban Church desires retired minister to assist pastor. Box 1213–THE TED CHURCH OBSERVER.

DEACONESS WANTED

BRIDGE ST. UNITED CHURCH
Belleville, Ontario
requires the full time services of a qualified
Deaconess

plications are cordially invited before May 1st. one interested kindly give full particular as to ning, experience, present location, age, salary, other prerequisites expected. Apply – Rev. ry M. Davis, 100 Bridge St. East, Belleville, ario.

ELECTRIC ORGAN SERVICE

AMMOND – MINSHALL – CONNSANATA– HALLMAN Organs. Prompt and efficient vice. A. Gillingham, 11 Livingstone Avenue, gston, Ont. Dial 2-3093.

EMPLOYMENT WANTED

XPERIENCED stenographer wishes position in Church Office. Box 1214, THE UNITED CHURCH SERVER.

EUROPEAN TOURS

NTERNATIONAL Church Fellowship, 11 Donnington Road, Kenton, Middlesex, England, ers well-recommended, inexpensive holiday tours, tain and Europe.

FEMALE HELP WANTED

DEAN of Girls and Supervisor of the residences required by Mount Royal College, Calgary. Person with High School teaching certificate preferred. Duties to commence July 1st, 1956. Apply in writing to Registrar, Mount Royal College, Calgary, Alberta.

A MATURE woman as housekeeper - companion to minister's widow–Toronto. Duties to commence about April 1st. Box 1217, THE UNITED CHURCH OBSERVER.

STENOGRAPHER for general office work in Woman's Missionary Society Offices in Toronto. Some experience in filing, mimeographing, typing and shorthand will be necessary. Five-day week, employee benefits. Apply Box 1218, THE UNITED CHURCH OBSERVER.

FURNISHED ROOMS TO RENT

BED-SITTING and kitchen, central Toronto– private home – abstainers. $13.00 weekly. WAlnut 3-7479.

GUEST HOME

"COUNTRY ACRES" offers comfortable accommodation for older people in good health– $85.00 monthly. Marion Atkins, Armitage–phone Newmarket 1518.

OPENING in Lodge for congenial elderly woman in good health. Overlooking Georgian Bay. First-class accommodation. Rates $15.00 and $20.00 weekly. Hopewell Lodge, Stayner, Ontario.

HELP WANTED

SUPERVISOR for girls 6-12 years–for Residential Institution. Girls attend school 9 to 4. Good salary, liberal time off, attractive living quarters. Phone JA. 8-5919–Miss Trinder, 179 George St., Hamilton, Ont.

HOUSEKEEPER WANTED

HOUSEKEEPER for two adults (middle age) in a fully modern home in a small town in Western Ontario. Box 1215, THE UNITED CHURCH OBSERVER.

ORGANS AND CHIMES FOR SALE

CONN ELECTRONIC ORGANS

FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. East, Toronto – 50 years' experience. T.F.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

ORGANIST AND CHOIR LEADER WANTED

APPLICATIONS for the position of Organist-Choir Director, for Epworth United Church, Kingsville, Ont., will be received by the undersigned up to March 10th, 1956. Casavant 3-manual organ with chimes. Applicants should furnish character references and state experience and salary expected. M. C. Wigle, Box 30, Kingsville, Ont.

PLAYS

CHURCH Plays–Enjoyable, suitable, profitable. Particulars – Clara Rothwell Anderson, 413 Laurier East, Ottawa.

PERSONAL

CONSTIPATION
The Thief of Good Health

ROYAL Herbs, an ideal laxative preparation, also aids indigestion. Trial 10c. Write Century Products. London, Ontario.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

TOBACCO Eliminator – Scientific guaranteed remedy for cigarette addiction. Free authoritative medical opinion supplied. Write C. W. K. Pharmacal Corp. Ltd., Box 88, Station B, Hamilton, Ontario.

REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. WAlnut 3-2284, Toronto. T. F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T. F.

VICTORIA-MAY HOME

Offers accommodation for crippled and retarded children. Short-stay patient welcome. Information –A. Painter, Reg.N., Telephone 850 Fergus, Ont.

ROOM FOR RENT

FURNISHED bed-sitting room–kitchen privileges –middle-aged lady, non-smoker–Oakwood-St. Clair. LL. 3612.

SALES SPECIALIST WANTED

CANADIAN Art Dealer wishes to contact lady capable of selling Floral Oil Paintings to high income bracket homes only. Liberal commission. Box 1204, THE UNITED CHURCH OBSERVER.

STAMMERING

STAMMERING corrected. Write for free helpful booklet. William Dennison, 553-K Sherbourne Street, Toronto.

STAMPS

EXTRA quality world-wide packet from Cyprus, Malta, Nigeria, Newfoundland, Iraq, Ireland, Poland, Spanish West Africa, etc. 25c. with approvals. Worldwide, 31 Rowe, Oshawa, Ont.

SUMMER COTTAGE WANTED

MINISTER desires cottage or lot on waterfront, South, Central Ontario. Box 1216, THE UNITED CHURCH OBSERVER.

SUMMER PULPIT SUPPLY WANTED

PULPIT Supply wanted for month of July for Wellington St. United Church, London–morning service only. Interested ministers write, giving details–E. C. Hodgins, 29 Langarth St. E., London, Ont.

URGENTLY WANTED

A NEW START IN LIFE

THERE are hundreds of Refugees who wish to come to Canada. A church or an individual may sponsor any such Refugees. Please note that the sponsor has to be responsible for a job and a place of residence for one year for such sponsored. Available in about six months. For particulars 'phone or write – ALEX MACLAREN, B.S.A., Director of Settlement, The Canadian Council of Churches, 3 Willcocks St., Toronto 5, Ontario. WA. 2-2183.

NOTICE TO MINISTERS

Re *Car Allowances and your Income Tax*

It has been drawn to our attention that the car allowance paid by a Pastoral Charge, no matter how inadequate, has been regarded by some ministers as the maximum amount that can be claimed for Income Tax purposes. This is not so.

If your allowance is less than your actual expenses, you may add the allowance to your salary and report the gross amount as salary, and then deduct your total car expenses either on an actual expense basis or on a mileage basis.

Study the cost items allowed as car expenses and consult your local Income Tax Office as to the method which best meets your own situation.

ERNEST E. LONG,
Secretary of the General Council.

PAINFUL TRUSSES ABOLISHED

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

Wonderful New Support. Endorsed by the Medical Profession.

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work–will hold your rupture firmly and comfortably. You'll hardly know you're wearing it. Many doctors wear a Beasley.

Write BEASLEY'S CANADA, LTD. - Dept. 6-A, 60 FRONT ST. WEST, TORONTO

TO INTRODUCE YOU TO THE MIRACLE OF TRUE HIGH-FIDELITY RECORDINGS

10 Major Works FREE!

BACH
Toccata and Fugue in D Minor
Alexander Schreiner at the Organ of the Tabernacle, Salt Lake City

DUKAS
Sorcerer's Apprentice
Utrecht Symphony, Hupperts, Cond.

CHOPIN
Fantaisie-Impromptu, Opus 66
Robert Goldsand, Pianist

MOZART
Symphony No. 26 in E Flat, K. 184
Netherlands Philharmonic Orch., Otto Ackermann, Cond.

BRAHMS
The Academic Festival
Utrecht Symphony, Paul Hupperts, Conducting

BERLIOZ
The Roman Carnival
Netherlands Philharmonic, Walter Goehr, Cond.

WAGNER
Die Meistersinger, Prelude, Act 1
Zurich Tonhalle Orch., Ackermann, Cond.

VIVALDI
Concerto in C for Two Trumpets and Orchestra
H. Sevenstern and F. Hausdoerfer, Trumpeters, Netherlands Philharmonic Orch. Otto Ackermann, Cond

BEETHOVEN
Piano Sonata No. 24 in F Sharp, Opus 78
Grant Johannesen, Pianist

MUSSORGSKY
Night on Bald Mountain
Netherlands Philharmonic Orch., Walter Goehr, Conducting

COMPLETE TO THE LAST NOTE!
Yes . . . All works complete on Two EXTRA Long-Playing Discs!
NO STRINGS ATTACHED!
NO OBLIGATIONS!

IF YOU ACT AT ONCE you may have these 10 great masterpieces—each complete to the last note—as a FREE GIFT—just for the asking. And there's absolutely no obligation ever to buy another record—even at the Musical Masterpiece Society's bargain prices!

Why Do We Make This Astounding Offer?

THIS FABULOUS gift will demonstrate to you the extraordinary high fidelity and the superb artistic level you will find in ALL the Society's recordings. For example, just look at the forthcoming releases listed below! Each masterpiece is performed by world renowned soloists, conductors and orchestras . . . flawlessly reproduced with the *entire range of human hearing* . . . from 50 to 15,000 cycles. Magnificent music, great artists and skillful recording to provide you with hours and hours of exciting pleasure . . . and a proud musical heritage for the whole family.

Save Over 50% Off The Usual Cost For Recordings

WHEN YOU send for your FREE album of 10 MAJOR WORKS and enroll as a Trial Member in the Society—you have the right to audition FREE any or *all* of the *thirty* new releases listed below. Simply select in the coupon the masterpieces YOU want to LISTEN to. These (and only these) will be delivered to your home—*free of charge*—at the rate of about two discs a month. *You may return any recording without paying a cent—even after playing it for five full days.* And for those you decide to keep you are billed only the low membership price of $1.98, plus a few cents for shipping, per long playing disc—containing 40 minutes or more of glorious music. *A saving of over 50% off the usual retail cost* for recordings of equal quality.

YOUR FREE AUDITION privilege does not obligate you to buy a recording *unless you wish to do so.* And because you KNOW in advance which compositions you will receive, you avoid the risk of buying ordinary commercial discs at a much higher price . . . only to discover too late that you could have bought the *very same works* from the Society at big cash savings.

MAIL COUPON NOW! Get your *free* album of 10 MAJOR WORKS—yours to keep *in any case.* At the same time, cross off in the coupon those selections you already own, or know you don't want to try even under this unusual FREE AUDITION plan. This offer is necessarily limited. Please return coupon *today!* The Musical Masterpiece Society, Dept. UC-7, 105 Bond St., Toronto 2, Ont.

ALSO *FREE*

A fascinating treatise written by Olin Downes. It is a guide to the valuable music annotations and program notes which come *free of charge* with every selection.

Just Imagine the Fabulous Record Collection You Can Build From This List!

DVORAK: Symphony No. 5, "From the New World"; Zurich Tonhalle Orchestra; Otto Ackermann, conducting.
TCHAIKOVSKY: Violin Concerto; Ricardo Odnoposoff, violin; Netherlands Phil. Orch.; Walter Goehr, cond.
MOZART: Piano Concerto No. 24 in C min., K.481; Grant Johannesen, piano; M. M. Symph. Orch.; Ackermann, cond.
BACH: Magnificat in D; Soloists; Reinhart Chorus; Winterthur Symphony Orch.; Walter Reinhart, conducting.
BEETHOVEN: Piano Concerto No. 5, Op. 73, "Emperor"; Hannes Kann, piano; Netherlands Phil. Orch.; Ackermann, cond.
BIZET: Symphony in C; Utrecht Symph. Orch.; Paul Hupperts, cond.
VIVALDI: The Four Seasons (Concerti delle Stagioni); Louis Kaufman, violin; M. M. String Orch.; Henry Swoboda, cond.
SCHUMANN: Piano Concerto; Mewton-Wood, piano; Netherlands Philharmonic Orchestra; Walter Goehr, conducting.
HAYDN: Trumpet-Concerto in E flat; Helmut Wobitsch, trumpet; Orch. Vienna State Opera; Anton Heiller, cond. **Flute Concerto in D;** Willie Urfer, flute.
SCHUBERT: Piano Quint. in A, Op. 114, "Trout"; Pina Pozzi, piano; Winterthur String Quartet.
MOZART: Symphony No. 41, "Jupiter"; and Symphony No. 17 in G; Winterthur Symph. Orch. Otto Ackermann, cond.
CHOPIN: Piano Concerto No. 1 in E min.; Mewton-Wood, piano; Netherlands Phil. Orch.; Walter Goehr, cond.
BACH: Violin Concerto No. 2 in E; Chaconne (in D min.); Ricardo Odnoposoff, violin; Netherlands Phil. Orch.; Walter Goehr, cond.
RIMSKY-KORSAKOFF: Capriccio Espagnol, Introduction and March from "Coq d'Or"; **MUSSORGSKY:** Introduction to "Khovantchina"; Winterthur Symph. Victor Desarzens, cond.
DEBUSSY: Quartet in G min., Op 10; The Pascal String Quartet. Sonata for Cello and Piano (1915); Raya Garbousova, cello; Arthur Balsom, piano.
BEETHOVEN: "Appassionata" Sonata, and "Moonlight" Sonata; Hannes Kann, piano.
BRUCH: Violin Concerto in G min.; **PAGANINI:** La Campanella; Ricardo Odnoposoff, violin; Netherlands Phil. Orch.; Walter Goehr, cond.
MOZART: Clarinet Quintet in A maj., K.581; Peter Simenauer, clarinet; Pascal String Quart.
SAINT-SAENS: Violin Concerto No. 3; Havanaise; Louis Kaufman, violin; Netherlands Phil. Orch.; Maurits van den Berg, cond.
MOZART: Symphony No. 40 in G and Symphony No. 34 in C major; Netherlands Phil. Orch.; Henry Swoboda, cond.
GOLDMARK: Rustic Wedding Symphony; Orch. Vienna State Opera; Henry Swoboda, cond.
BEETHOVEN: Symphony No. 7; Zurich Tonhalle Orch.; Otto Ackermann, cond.
CHOPIN: Sonata No. 2 in B flat, Fantaisie-Impromptu, Op. 66; Robert Goldsand, piano.
HAYDN: Symphony No. 94 in G, "Surprise"; and No. 100 in G, "Military"; Netherlands Phil. Orch.; Henry Swoboda, cond.
CESAR FRANCK: Symphony in D min.; Netherlands Phil. Orch.; Walter Goehr, cond.
STRAVINSKY: Firebird Suite; and Concerto for Piano and Wind Orchestra; Netherlands Phil. Orch.; Mewton-Wood, piano; Goehr, cond.
SCHUBERT: Symphony No. 3; and Fantasy and Rondo for Piano and Orchestra; Utrecht Symph. Orch.; Paul Hupperts, cond.; Frank Pelleg, piano.
PROKOFIEFF: Violin Concerto No. 1 in D, Op. 19; Ricardo Odnoposoff, violin; Radio Zurich Orch.; Heinrich Hollreiser, cond. **Piano Concerto No. 1, in D flat;** S. Richter, piano; Youth Symph. Orch.; Kyril Kondrashin, cond.
MENDELSSOHN: Symphony No. 3, "Scotch"; Netherlands Phil. Orch.; Walter Goehr, cond.
DVORAK: Quartet in F maj., "American"; The Pascal String Quartet. Carnaval Overture; Orch. Vienna State Opera; H. Swoboda, cond.

MAIL COUPON—WITHOUT MONEY—TO:

The Musical Masterpiece Society — Dept. UC-7
105 Bond St., Toronto 2, Ont.

Rush me FREE the TEN MAJOR WORKS listed above . . . *plus* a FREE copy of the book, "Music in Your Home." Enroll me as a Trial Member

I have crossed out below the forthcoming releases I already have in a satisfactory 33⅓ R P M high-fidelity recording. I need do nothing more to enjoy the others in my home for Free Trial at the rate of about two a month

I am not obligated to buy any recordings *ever.* I may try all Society releases for 5 days, and will be billed only for those I *keep* at the low membership price of only $1.98 per long playing disc, plus few cents for shipping. I may return any disc and pay nothing. I may cancel my Trial Membership *at any time.* The 10 Major Works are mine to keep FREE, *in any case.*

CROSS OUT only those you DO NOT want to audition.

1. **DVORAK:** Symphony No. 5 "New World"
2. **TCHAIKOVSKY:** Violin Concerto
3. **MOZART:** Piano Concerto No. 24
4. **BACH:** Magnificat in D
5. **BEETHOVEN:** Piano Concerto No. 5 "Emperor"
6. **BIZET:** Symphony in C
7. **VIVALDI:** The Four Seasons
8. **SCHUMANN:** Piano Concerto in A minor
9. **HAYDN:** Trumpet Concerto and Flute Concerto
10. **SCHUBERT:** Trout Quintet
11. **MOZART:** Symphony No. 41, "Jupiter" and No. 17
12. **CHOPIN:** Piano Concerto No. 1 in E
13. **BACH:** Violin Concerto No. 2 in E; Chaconne
14. **RIMSKY-KORSAKOFF:** Capriccio Espagnol; Introduction and March from "Coq d'Or" / **MUSSORGSKY:** Introduction to "Khovantchina"
15. **DEBUSSY:** Quartet in G and Sonata for Cello and Piano
16. **BEETHOVEN:** Appassionata and Moonlight Sonatas
17. **BRUCH:** Violin Concerto in G and **PAGANINI:** La Campanella
18. **MOZART:** Clarinet Quintet in A
19. **SAINT-SAENS:** Violin Concerto No. 3 and "Havanaise"
20. **MOZART:** Symphony No. 40 in G and No. 34 in C
21. **GOLDMARK:** Rustic Wedding Symphony
22. **BEETHOVEN:** Symphony No. 7 in A
23. **CHOPIN:** Piano Sonata No. 2 in B Flat and Fantaisie-Impromptu
24. **HAYDN:** Symphony No. 94, "Surprise" and No. 100 "Military"
25. **FRANCK:** Symphony in D
26. **STRAVINSKY:** Firebird Suite and Piano Concerto
27. **SCHUBERT:** Symphony No. 3 in D
28. **PROKOFIEFF:** Violin Concerto and Piano Concerto No. 1 in D
29. **MENDELSSOHN:** Symphony No. 3 "Scotch"
30. **DVORAK:** Quartet in F "American" and Carnaval Overture

Selections are not listed by order of release.

Name .....

Address .....

City ..... Zone ..... Prov. .....

In U.S.A., 43 West 61st Street, New York 23